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SPECIAL DRAMATIC NUMBER

# THE NAUTILUS

NOVEMBER, 1910

NOBODY IS CLOSER TO GOD THAN YOU ARE.

NOBODY IS DEARER TO GOD THAN YOU ARE.

NOBODY HAS MORE OF A CORNER ON GOD THAN YOU HAVE.

SEE THAT NOBODY HAS GREATER FAITH IN THE GOD WITHIN HIM THAN YOU HAVE.

TRUST NO AUTHORITY BUT THE AUTHORITY OF YOUR OWN HEART AND MIND, WHICH IS THE HEART AND MIND OF GOD.

ONLY ONE IS YOUR MASTER, THE ONE WITHIN YOU.

—*Elizabeth Towne.*

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*HOLYOKE, MASS.*

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**NEW YORK CITY**—New Thought College Free Read-Room, 110 W. 34th street.
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**NEW YORK CITY.**—Dr. Richard B. Schleusner, 134 West 20th street.
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**PHILADELPHIA, Pa.**—Mary E. Brown, 1839 N 11th street.
**PITTSBURG, Pa.**—Dr. H. Lewis Belknap, 813 Wood street, second floor Wilkinsburg Station, P. O. Box 174.
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**SHANGHAI, China.**—International Subscription News Co., J. Thompson, Mgr., American P. O. Box 922, 5a North Soochon Road.
**SPOKANE, Wash.**—Spokane Book and Stationery Company, 114 South Post street.
**ST. LOUIS, Mo.**—Dr. Beverly, 3503a, Franklin avenue.
**ST. LOUIS, Mo.**—H. H. Schroeder, 3537 Crittenden street. German publications a specialty.
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M. L. M. 9/II/13

# Nautilus News.

By the Editors.

**Volume 13 of the Nautilus.**

With this number *The Nautilus* begins its thirteenth consecutive year of publication.

Many of our readers have been with us from the first number. To them and to all our subscribers may our Thirteenth Year prove the acme year of their lives, the encloser of yet greater years to be.

Compare this number of *Nautilus* with the first we published, November, 1898, and you will see how far we have already come. *Nautilus* is evolving, as the nautilus has a way of doing.

We are not giving you a prospectus for Vol. XIII. It is to be a Surprise Year. It will be a New Idea year for *Nautilus*—new ideas in every number.

**The Aim.**

Someone has said that the well educated man is he who knows something about everything, and all about some one thing. Our next twelve numbers of *Nautilus* will aim to tell you a lot about the principles and practice of new thought, and in addition each number will tell you something about some branch of the world's work where new thought is generating and regenerating.

In this particular number we are showing you what new thought is doing in and through the theaters. Next month it will be new thought in an entirely different quarter.

So the next twelve numbers of *Nautilus* will afford a full statement of new thought principles and practice, as burbanked by the best writers of the day. And in addition it will give our readers a liberal education in twelve different departments of the world's progressive work, all presented in a most interesting and attractive way. *The Nautilus* for 1911 will enlarge your vision and increase your field of contact with the world visible and invisible.

**For the New Year.**

Among the good things which will appear soon we have a two part treatise on "The Mother as a World Power," which deals in a most practical new thought way with the subject of pre-natal culture. It is written by Rev. James Henry Larson, who was for a time the assistant of Dr. Reid in the biggest Congregational Church in Holyoke, and who now has a church of his own in New York city.

Dr. Larson studied at Gothenburg two years, attained the degree of Ph. B. at the University of Chicago, and is a post graduate of Columbia where he did his Ph. D. work. In addition to all this he is thoroughly informed and enthused with the new thought. I believe these articles will receive the enthusiastic commendation of our readers, and prove a great help to many.

Also we have a delightful series of six articles on "The Meal and the Man" by Mariella Ladd who for years helped Eustace Miles in the direction of his meatless diet institution in London. She is thoroughly educated and experienced as an advanced thought dietitian, and she is a delightful writer. Nowhere have I seen anything so practical, original, and well-balanced as her articles and recipes on living without meat.

**Our Christmas Number.**

Our December Number will be special for Christmas. There will be a new cover design made for us.

There will be a delightful piece of literature on "A Florida Christmas" by Emma Bell Miles. This will be her first appearance with us as a writer, though she is already famous as a contributor to *Harper's, Century,* and other big magazines.

With "A Florida Christmas" will appear a score or so of illustrations by the author herself, whom we already know as the artist for many of the illustrations which have appeared in *Nautilus.*

**More Specials.**

When Thomas Dreier—who is now editor of *Human Life*—came to pay us a little visit he told us a most interesting story about a young married couple whom he knew. "Write it down for *Nautilus!*" I said. He has done it. "For Men Must Work and Women Must"—will grace our Christmas Number and show the way into a new year of greater happiness and prosperity.

In our department of "Men and Women Who Are Helping the World Along" will appear stories of two people who are social life-savers, one a man and the other a young woman graduate of Smith College.

There will be delightful new poems by Edwin Markham and several others.

**Newest of New Thought.**

Among the distinctively new thought articles will be a series of editorials by Elizabeth Towne and another by William E. Towne; an article on "Your Ideals and How To Form Them," by Wallace D. Wattles; "A New View of Mental Foods and Poisoning," by Adelaide Keen; a thoughtful article on "The Nature and Overcoming of Fatigue," by Hereward Carrington; a delightful little screed on "Giving," by Lannie Haynes Martin; and another brief on "Your Will Power," by Fred G. Kaessmann.

**For Christmas Gifts.**

How many subscriptions to *Nautilus* can you use for Christmas presents? You may have THREE SUBSCRIPTIONS FOR $2.00. This is our annual special Christmas offer and we continue it to you, though *Nautilus* this year will be bigger and better than ever before.

Get your orders in early and avoid any chance of delay at the last minute. Send along

(*Continued on Page 2.*)

*(Nautilus News Continued.)*

your card to be enclosed with the subscription, and tell us the exact day you want the first number mailed. We will do the rest and do it promptly.

**Another Chance.**

As to the prize of a set of Kipling's works, offered in September *Nautilus* for the largest number of subscriptions sent in up to September 30th—nobody trusted to luck! All those who competed sent in at least five new subscriptions and made sure of the set of books. So there is no need to give the list of names.

It isn't time yet to award the October prize, which is a large Burlington proof, as offered on page 2 of October *Nautilus*. The contest doesn't close until October 31st, so you can come in on it if you do it now!

**November Prizes.**

As a November prize how would you like a copy of my new book, "Lessons in Living"? You shall have a free copy of "Lessons in Living" if you send in *two new* subscriptions to *The Nautilus* at $1.00 each. The subscriptions must go to separate addresses, of people new to our records. And the book can go to any address you please. Your own subscription can count on this offer if you are not already a subscriber.

Or you may have a copy of "Lessons in Living" for one new subscription and 60c additional.

And you may substitute on this offer any one of our $1.00 publications. See the list on page 6.

**For Your Friends.**

How would *you* like to belong to The Nautilus Booster Club? Fifty cents makes you a member—send us 50c and the names of five of your friends who ought to be on our subscription list, and we will put them there for three months each. We will fill as many three months' trial subscriptions as you say, for 10c each; no two trial subscriptions to the same address, and no trial subscription to anyone who is already on our records.

How many back numbers of *Nautilus* can you make good use of for missionary purposes? You may have them at half a cent apiece *as long as the lot lasts.* Don't ask for special numbers on this offer—it will be a case of pot luck and the bottom of the pot soon polished.

**We Want to Know.**

By answering 13 questions for us you can greatly help in evoluting the Lucky Thirteen volume of *The Nautilus.* Here are the questions:—

1. *What Do You Like Best about Nautilus?*
2. *What Do You Like Least?*
3. *Name Your Favorite Contributors. This doesn't mean editors—we won't promise to change editors!*
4. *Any Outside Writers You Want To Come Into Our Pages?*
5. *Which of our New Thought Stories, Short or Long, Have You Liked Best?*
6. *Can You Suggest One or Two New Departments to be Added?*
7. *Which of our Nautilus Departments is Most Helpful or Interesting to You?*
8. *Can You Suggest Improvements in the Present Departments?*
9. *Can You Suggest Any Improvement to be Made in Other Parts of the Magazine?*
10. *Name One or Two of the Most Important Public Movements for World Advancement That You Would Like to See Pushed by The Nautilus.*
11. *How Can We Make Nautilus More of a World Power?*
12. *Can You Make Missionary Use of Back Numbers of Nautilus? If So, How Many?*
13. *Note the "Contributors Wanted" Announcement on Another Page and Name Other Subjects You Would Like Talked About in Nautilus.*

For the best practical answer to any or all of the questions numbered 6, 8, 9 and 11, we will award the writer a cash prize of $5.00. For each of the three next best letters of suggestion we will award $1.00 worth of our own books or a year's subscription to *The Nautilus.*

In answering these questions the following rules must be observed:

(1) *Write only on one side of the paper.*
(2) *Number all your paragraphs to correspond with the numbers of the questions.*
(3) *Don't write about other matters on the same pages of paper which are devoted to these questions.*
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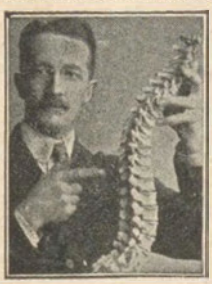
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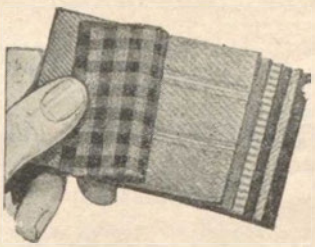


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Vol. XIII NOVEMBER, 1910. No. 1.

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## THE NAUTILUS.

**ELIZABETH TOWNE**
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**Thomas Dreier**
**Adelaide Keen**
} **These are Nautilus Contributors for 1910-11. Others Coming!**

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IF you did—if you only knew the truth of this, you wouldn't be suffering now; you would be enjoying a healthful happiness seven days a week.

Draw up your chair and let us have a two-page talk together. First of all, you are quite willing to admit that disease is *unnatural,* aren't you? We may assume then that health—good health—is a *natural* condition, something, in other words, to which we are entitled.

Now, suppose you are not healthy, suppose the spring has left your step and the roses are gone from your cheeks—through disease, through the ravages of some complaint, either openly serious or seemingly trivial; and, further, suppose that the old-time snap and vim has left you, that you no longer actually enjoy the privilege of living—what about all this—what are you doing for yourself—what steps have you taken toward regaining this lost health, toward bringing back the old-time vigor and the old-time happiness?

Perhaps you are deluding yourself with the idea that it is nothing serious—that "you'll wait awhile," possibly you are resorting to daily doses of some habit-breeding drug—lured by those who write clever advertisements into the belief that you'll soon be cured.

Take this advice right now—and heed it: Cut out this "dope;" throw the pills and the powders out of the window; keep this one all-important fact in your mind for the rest of your days—drugs *may* relieve but they *rarely cure.*

If disease is unnatural, is it at all unreasonable to assume that Nature alone can point the way toward relief—is it so hard to believe that *natural methods* will do that which man-made "remedies" never have done?

Extravagant claims and wild-cat promises have no place in the literature of our institution—but we place this assertion before you—broad as it may seem—as an absolute fact, a truth we will stand behind every day in the year. *No matter what your present complaint may be—regardless of its nature or its duration—our system of Natural Curative Treatment will do more for you than all the medicine in your town.*

We say this to you in all sincerity and we mean every word of it; we know it to be true.

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After reading the letter that follows, we want you to sit down and write to us; address the Head Physician personally—and tell your story as we have told ours. Don't continue to suffer when relief is so easily within your reach; write us; your confidence will not be violated; tell us of your trouble—and let us help you. We can help you—and at a very small cost; write now and find out for yourself that this is true.

"Health By Mail, Inc.

DEAR FRIENDS:—

I take this opportunity of writing you to let you know in part at least what your treatment has done for me. It would be impossible for me to state in words the almost miraculous cure that has been brought about in my case. To think that I am now strong enough to do all of my own housework with perfect ease is to me beyond comprehension.



Mrs. Fred Miller, Indianapolis, Ind.

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I can now walk fifteen miles with as much ease as I used to walk one. I never have a backache or headache and never feel tired and worn out. Before I became acquainted with Health by Mail I never knew what it was to be without a dragging headache, and a constant and extreme weakness of the entire body.

I would not go back to living as I used to under any consideration. I cannot say too much for your good work. I am just feeling excellent—Better than I have for seven years. I just cannot say enough for you because you have made our home happier than it has been for a number of years.

Thanking you for the very close and personal attention that you have given my case throughout the entire course of treatment, and for the advice which you always stood so ready and willing to give, and wishing Health By Mail continued success in its great and noble work, I remain,

Sincerely yours,
(Signed) MRS. FRED MILLER,"
110 Downey Street, Indianapolis, Ind.

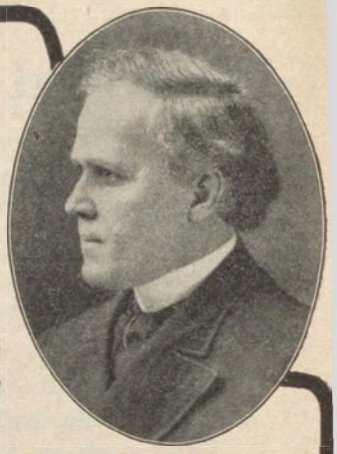
P. S. For the benefit of others, I might say that when I started treatment, I suffered with extremely weak lungs and chronic female trouble.

You can afford a postage stamp and the little time it will take to convince yourself that our arguments are four-square. Address your letter to the Head Physician and don't fail to ask for Diagnosis Blank K, and large free booklet. Address

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**"We consider AUTOLOGY one of the most wonderful books ever written."—*Physical Culture Magazine.***

**"Please Accept Our Thanks** for the great work you have offered the public. The book is worth its weight in gold. We have followed instructions and are feeling like new persons. My husband had been a dyspeptic all his life, could eat nothing without feeling the greatest of pain, and now he does not know what such troubles are. I suffered with headaches since a little girl, doctored for it, and physicians told me it was neuralgia and could not be cured. I suffered untold agonies, but today I am well. Have not felt anything of those dreadful spells since I have followed instructions in Autology. We hope that humanity will open their eyes to the great gift that you have put in front of them."

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PROF. E. B. DENHAM,
Fall River, Mass.

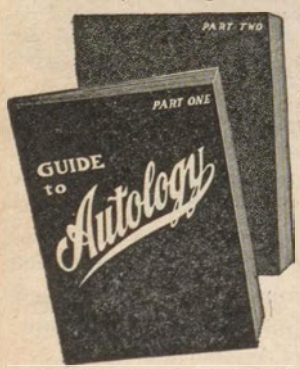
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"Wife and I thank you so deeply for your Autology, for we have the brightest and healthiest baby from its precepts."
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**"One Year Ago Today** I began to be an Autologist. Last evening I was telling a friend about it, and she asked me if I would go back to the old way of living, and I answered her, 'No, not for all that is in this world.' I have not had a cold since last August, and not a hint of asthma since last December. I am often asked if I am not afraid it will return, and I say most decidedly, 'No.' I now know what perfectly good health is, and I expect to live one hundred years at least. I wanted to let you know that I have outwitted the doctors who told me that I could never be any better. God bless Autology and its noble author."

(MISS ADDIE M. BROWN,
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**Write your name and address plainly in the coupon on the right, or on your own letter paper, and enclose 10c (a dime or five 2c stamps) and I will send you my "GUIDE TO AUTOLOGY," containing a wealth of information whose health and brain value can't be reckoned in dollars and cents.**

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Harvard University Medical School, '88; College of Physicians and Surgeons (Chicago) '89. Formerly House Physician and Surgeon in Cook County Hospital (Chicago); Professor of Obstetrics College of Physicians and Surgeons (Chicago). Member of Chicago Medical Society, etc.

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*"Build thee more stately mansions, oh, my soul;*
*As the swift seasons roll!*
*Leave thy low-vaulted past!*
*Let each new temple nobler than the last*
*Shut thee from heaven with a dome more vast,*
*Till thou at length art free,*
*Leaving thine outgrown shell by life's unresting sea."*
—Holmes, "The Chambered Nautilus."

# THE NAUTILUS.

*Self-Help Through Self-Knowledge.*

MONTHLY
One Dollar a Year.

NOVEMBER, 1910.

VOL XIII
No. 1




**The Symphony of Success.**

To love your work; to follow your desire in growing it; to use tools, methods, as your desire urges; to use common sense in all things; to be just to yourself in money matters before you are lavish with the other man; to count up all the costs and allow yourself a fair profit above everything; to pay cash and require cash; to make due allowance everywhere for the Unexpected; to manage always a savings balance, accumulating for the Day of Opportunity; to do all this in joy; to grow in wisdom and in knowledge and in loving kindness by doing it; and by doing it to help and happify the world you live in. These constitute the Successful Life every soul desires.

And every soul can sing the Symphony of Success if he will trust his own inner urge and value his Joy of Being above all material gain.

**A Different Way.**

Prof. S. A. Weltmer says he learned one of his great lessons from his mother, when he was a little boy. At school he learned the little poem, "If at first you don't succeed, try, try again." His mother told him to say it like this:

"If at first you don't succeed, try, try again,
*And try each time in a different way*
Until success crowns your efforts."

The young hopeful S. W. recited it that way at school, and brought down the house. His subconscious has evidently been saying it that way ever since. There's a big thought in there—say these three lines to yourself every day for a month, and watch yourself grow.

**Poly-Gods.**

I think it is the Theosophists to whom we are indebted (?) for the idea that God is a very sublimated being a long way off, whose Lords rule over the solar systems in space, giving their commands to Mahatmas or something, some of whom dilute it and fix it up and pass it on down stingily to a few very uncommon mortals scattered over this earth, mainly in the Orient.

According to this philosophy the spirit is a long way removed from ordinary mortals and the only wisdom that comes to mortals has to trickle down through beings of ever so many shades of superiority to said man.




According to this theory (for it is only a theory and nothing else) God is too intangible and superior to have anything whatever to do with directing man. Mahatmas apparently amuse themselves with doling out wisdom when and where *they* see fit. And they get their wisdom from Lords higher up whose chief business in life is to dole out Lord-Wisdom to the Mahatmas. And so on, and so on, ad infinitum.

Why not have one anthropomorphic God and be done with it? Why have all these anthropomorphic Lords and Mahatmas between you and a sublimated God who cannot talk to you direct, and isn't interested in you anyhow?

It seems to me this sort of theory is nothing in the world but a trituration of polytheism. We have pretended to outgrow polytheism and accept one God, but apparently some of us have only exchanged our poly-Gods for poly-Mahatmas, et al.

**God and You.**

Right here I want to say that I don't believe in a poly-God. I believe in One God, who is just as close to me and to you as He is to any Mahatma or Lord in this universe, I don't care where he is nor whom.

I believe He speaks to us exactly as He did to Jesus of Nazareth.

I believe that we live in Him and by Him.

"In Him we live and move and have our being, and by Him we consist."

Take away God pure and simple, and there would be nothing left of you but a dead body—*so dead that the worms couldn't eat it.*

Bar God out of you and all the Mahatmas in Christendom couldn't even wiggle your little finger nor make you understand that black is black and white is white.

God is your life, your intelligence, your will, your love, your reality.

Without God you would be a hole in space— if you can imagine such a thing.

Without God you could not live, nor move, nor be.

God thought you into being and holds you there, and if all the Mahatmas and Lords in creation were swept into nothingness, God would keep on in-forming you until you grew into a new Mahatma and Lord bigger and better than any that have gone before.

You can get away from the Mahatmas and Lords, you can do just as well without them.

But no matter whether you sit in heaven, walk on earth, or make your bed in hell, you cannot get away from God—there is a spiritual never-severed umbilicus between God and you through which you get *all* your sustenance.

Whatever Mahatmas and Lords there may be in the universe can be nothing more than mid-wives at your spiritual birth, which is a continuous performance.

The more Masters and Mahatmas and Lords you find in creation, the further away from God you will be in consciousness. Wipe them off the map! Make your own at-one-ment with God, just as the Mahatmas and Lords claim to do.

**Mahatma and You.**

The above item doesn't mean that you cannot learn anything from any school teacher, or




Mahatma, or Lord, or whatever other instructors there may be in the world.

You can learn things from sticks and stones and running brooks.

The teachers in the temple learned from a twelve year old child, and I *have* been smart enough to learn things from a one year old child.

There are times and occasions when you can learn very much more from a baby than you can from the oldest Mahatma that ever posed.

Don't despise the child and worship the Mahatma. Don't stumble over the sticks and fall into the brooks while you are gazing adoringly at some self-styled "Master."

Don't believe everything you hear from persons who pretend to high places and superior knowledge.

They may be pretending and they may not.

*But in either event they can pass on to you none of the wisdom which God has passed on to them.*

Believe only the wisdom which God gives you in the sanctuary of your own heart and mind. In other words, do your own thinking and discovering, touch God for yourself and believe in the wisdom that God gives *you* in preference to accepting cock-and-bull stories from other people who pretend to be in closer touch with God than you are.

**The Song of Yourself.**

*Nobody is any closer to God than you are.*

Nobody is dearer to God than you are.

Nobody has any more of a monopoly on God than you have.

See that nobody has any greater faith in the God within him than you have.

See that nobody depends more absolutely upon the God within him than you depend upon the God within you.

Do the will of God within you, and you shall know what to believe on all manner of subjects.

Remember that God is All-Wisdom, All-Power, and All-Presence; that He is all these things in every pin point of space in this universe; that He is all these things within you, for you to use, to confide in, to act upon.

Be still and know God.

Trust no authority but the authority of your own heart and mind, *which is the heart and mind of God.*

So shall you grow in consciousness of the One God which is your real self and power and wisdom as it is every other man's real self and power and wisdom.

Call no man Master, call no teacher Master, call no Mahatma Master, call no Lord Master.

Only One is your Master, the One within you.

**To the Employee.**

*Remember* that you are paid so much per week for a certain number of hours of time *put in to the best interests of this business.*

It is up to you to use your brains as well as your hands, and to so direct your work that you will give the best possible value to the business, for every hour of work you put in.

*Remember* that no matter whether the boss knows you are doing your best or not *your own character knows it.*

You are building either right or




wrong into your character, with the passing of every hour.

The biggest pay you get is the pay you build into your character.

See that you do the best possible for the business, and you at the same time do the best possible for yourself.

*Remember* that if you never earn more than you get you will never get more than you earn now. This is the only way in which a man rises anywhere in life—by earning more than he gets—by showing his employers that he is worth more than they are paying him.

Remember that doing the best for the business is increasing your capacity to earn more here *and anywhere else.*

**Holyoke Civics.**

Holyoke is very much alive in civic matters. We have a number of public playgrounds, and this year we have for the first time hired professional playmasters to look after the games of the children.

Not only this, but we have started a municipal training school for playmasters, the first in the country. By Fall we expect to have a crop of Holyoke playmasters who can carry on the work another year.

This is the first year of the public playgrounds work and much money has been spent in new equipment. Two big wading pools have been made in two of the four playgrounds, which are a great delight to the youngsters.

Holyoke has also made a good start at opening her school houses in the evenings as civic clubs for the parents and children of the neighborhood. She has cleaned up her streets and alleys and has secured from Olmstead and is working out a plan for beautifying the entire city with parks and boulevards.

Holyoke is an unusually beautiful city to begin with, built on three levels with many miles of good streets shaded by splendid trees. The principal streets are oiled so that dust is at a minimum. Here homes are not crowded, and there are many handsome lawns and gardens.

Holyoke owns her own water system and manufactures her own electricity and gas. The latter departments are very well managed and electricity is only six cents per thousand watts and gas $1.00 per thousand feet. In many ways Holyoke is a model city and her financial credit ranks very high. We have a Republican mayor in a Democratic city—thanks to bi-party politics—who has served six terms. He succeeded another who served six terms. We have probably as good a government and as little graft as can be shown anywhere under bi-party rule. And within a year we have taken politics out of the schools, so we have strong hopes that the schools will soon rank as high as the city as a whole.

Some of us are praying hard for a commission form of government.

**Progressive Politics.**

A man has just discontinued his subscription to *Nautilus* because he cannot bear to have us say anything in favor of Roosevelt. Eugene V. Debs is evidently his candidate and everybody else in the United States is a designing villain.

Theodore Roosevelt is the biggest man in America today, and the only one who




can boss the bosses into innocuous desuetude.

And the way the primaries all over the country are lining up with him shows that *Nautilus* people are not the only ones that know him for what he is—the Moses of the progressives. He is the only man with brains plus backbone enough to lead the American people where they mean to go.

Down with government by the foxes and for the foxes.

Back to the woods with Ballinger, Sherman, Barnes & Co., Inc., Un-Lim. Gall.

A Seattle lawyer wrote us a pitiful long letter aimed to awaken our sympathy for Ballinger. In that letter he made the statement that Ballinger is not a prophet without honor in his own country. But I note that Ballinger's own state, Washington, went overwhelmingly for Poindexter, the "snake" against whom Ballinger has bent all his foxy energies.

Didn't it do your heart good to see the way Roosevelt refused to sit down as a guest of Lorimer et al? And didn't you want to clap your hands when you read how he went out of his way to make Ben Lindsey his personal guest after the Denver foxes had carefully excluded him from the Denver doings in honor of Roosevelt?

It's Roosevelt's Back Bone that America applauds. Plenty of other men know just as well as he does what is right and what the people want, but they haven't the back bone to stand up to it.

Roosevelt spoke of Mr. Taft the other day as "our honorable and upright president." Rather might he have said, "our honorable and horizontal president"—lying down like a lamb with the foxes. We haven't forgotten that he is still perpetrating on the American people an impudent and tenacious Ballinger.

**Anti-Vivisection.**

I am importuned often to write against the horrors of vivisection.

What space we have in *Nautilus* must be devoted mainly to matters of practical, *constructive new thought.* We cannot spare space to go deeply into destructive muck-raking on any line.

This does not mean that we do not believe in muck-raking—we believe in it and we read it. Wherever we can, we cast our influence in the direction of getting rid of the muck and turning dumps of corruption into beautiful playgrounds for the race. We vote for the people that stand for cleaning up this little old America of ours—cleaning it up in every corner and crack and cranny, making it a beautiful heaven for everybody to live in.

We believe that if vivisection is not always a crime at least it is generally so. There may have been some things learned from vivisection, but "Does it pay for the suffering entailed?" is still the question—to some people. I wonder how much bias there is in the minds of these people.

There is something on this subject in the *Cosmopolitan* for July. Read it, and decide for yourself. As a new thoughter you need to know the truth, and to cast your influence on the right side.




**Picture Maps.**

When you go to London or Paris and other large cities of Europe be sure to purchase first of all a "pictorial map" of each city. This is a large map giving the principal streets and a little picture of each important building and place appears right on the spot where it belongs. I have one before me that shows the city of London with a picture of Buckingham Palace and the gardens so well pictured that you would recognize them instantly. Westminster Abbey and the Parliament buildings and all the other important places are pictured on the map.

These maps are sold on the street for tuppence—4c. And they can be had at book stores. But you cannot get them at railway stations—not enough money in them. Our preacher friend who crossed on the Lusitania told us about these maps and we were delighted with them. If you want to look up the little streets you will have to buy another map—which you will find most bewildering and non-committal. The streets are so many and so crooked! These old cities are a network of "calf paths" similar to Washington street in Boston.

**Living Abroad.**

But London and Paris are glorious places to live in, and you can live there cheaply. I believe rents are not so high in London as in New York, though there are six million people there, and no real skyscrapers. And food is less expensive, and even in the smallest restaurants it is nicely cooked and seasoned and neatly served.

We liked the English cooking better than the French. The French has too many sauces and gravies, too many courses, and always wine, wine, wine, which we do not drink.

We learned enough of the French language to begin with potage and end with fromage. And you don't call it potage and fromage. You call it po-taazh and fro-maazh, accent on the last syllable. I believe the French claim to accent syllables equally, but they don't! Potage is French for soup and fromage is cheese, the ubiquitous everlasting and eternal ending to a meal. Sometimes at the biggest hotels you get "a sweet" before the fromage. Oh, we learned a few other French words, but these two were the most important and oftenest repeated.

**Bruxelles.**

Brussels is one of the loveliest cities we visited. We felt very much at home in the atmosphere although we could not understand the language, which might be called a bi-lingo. Half the people speak French and the other half Dutch, and on every public signboard you see the sign lettered in both languages. I suppose it makes for culture for most of the people speak both the languages and a good many speak English besides.

Brussels is the capital of Belgium, and they don't spell it Brussels but Bruxelles, a word which means "Castle or Manor House by the Marsh." It is an old city but not quite old enough to be mentioned in Caesar's Commentaries. Or perhaps it was too insignificant to notice at that time. It was founded about 580 after Christ, on a small island




by the Seine, first used as a home for religious neophytes. In the tenth century it became a fortified city, and eventually it ran over the marshes, and spread into the surrounding country.

Sixteen miles from Brussels in a straight line is the place where Wellington put Napoleon out of business. Everybody goes to see it, but we didn't.

Leopold I, king of the Belgians, entered the city on the 21st of July 1831. At that time Brussels had 100,000 inhabitants. Today Brussels is a city of half a million people with shops that out-Paris Paris, with many beautiful public museums, magnificent parks and gardens, fine buildings, ideal street railway service, and galleries full of splendid art works. It is a gay capital with a fine palace set in beautiful gardens, and with miles on miles of cement streets, lined with splendid homes.

**A Phoenix Exposition.**

A ride out the Avenue Louise, lined on both sides with beautiful residences brings you to the grounds of the big international exposition which is being held there this year. The buildings were not nearly completed when we were there in May, and the ill-fortune of King Edward's death put them back. And this summer came a disastrous fire which nearly wiped out the largest buildings. In spite of so much ill-fortune they say the exposition has been successful, and the Belgians were enough like Americans to fly to the rescue, put the grounds and buildings in order as nearly as possible, and open up again within a few days of the terrible fire.

There are several wonderful old churches in Brussels. St. Gudule's was built in the 11th century. It stands in the form of a cross, over 300 feet in length and 162 feet across. The east side of the choir is Romanesque, the nave is Gothic, the towers date from the end of the 15th century and are 225 feet high. There are wonderful old pieces of sculpture and wood carvings in this church, which underwent the successful assaults of the iconoclasts and the French revolutionists, and was destroyed in 1843. Since which it has been almost too gorgeously restored.

The quaint market places in Brussels and the dogs drawing loads—and sometimes the driver!—made us realize how far away from home we were.

**The Town Hall.**

The town hall in Brussels was one of the most interesting things we saw. The architecture is supposed to be the work of Jean Van Ruysbroeck who is said to have hanged himself in despair on discovering that the tower did not stand in the middle of the front!

This is probably a fake, the guides told us. I hope so.

The spire of the town hall is 370 feet high, surmounted by a statue of St. Michael slaying the dragon, which adds about sixteen feet more to the total height.

The rooms inside are like nothing we have in this country. Such a wealth of magnificent adornment we never think of. Every room is a sight in itself, worth a half day's study. The Gothic Hall, the Wedding Hall, the Hall of the




Common Council, and the Mayor's Study are decorated with tapestries and paintings that are almost priceless. They are all perfectly preserved and most beautifully kept and carefully guarded.

The priceless art galleries of Brussels are rich in paintings of the Flemish, Dutch, and German schools. Several of Rubens' most famous paintings hang there along with many Van Dycks. And everywhere we saw pictures of Jordaen's. He is a fascinating old painter but every picture but one portrayed people eating and drinking! Catherine said they made her feel as if she had eaten too much dinner! There are Rubens and Frans Hals pictures here galore. One German that delighted me with his homely scenes, quaint humor, and rich coloring is Nicholas Maes.

The most striking building in Brussels is the Palace of Justice, the law courts, which is one of the largest buildings in Europe, covering a surface of more than six acres.

**A Pretty Story.**

One of the prettiest incidents of our entire trip happened in Brussels. On a showery afternoon when we couldn't do much at sight-seeing, and Catherine wanted to rest, I sallied forth alone to revel in the shop windows on one of the main shopping streets. Walking slowly, I came to a place where the street divided to go around a pretty oval park. My attention was attracted to some colored prints which I had been trying to find, and I went into the little shop, which was filled with all sorts of pictures framed and unframed, and other articles of bric-a-brac, presided over by a pretty, fluffy-haired Belgian woman.

She spoke enough English to enable me to strike a bargain on the prints, of which I purchased some twenty-six.

A little pink-cheeked and black-eyed girl of about thirteen came in from school, and watched the pictures with interest.

In the meantime it had begun to rain quite hard and I had left my umbrella at the hotel. Without looking I saw the mother and the little girl motioning to each other, and as I turned to go out the door the child ran with the umbrella to her mother, who called to me to come and take it.

I thought she was offering it for sale and asked her the price, but she shook her head vigorously and made me understand that she wished to loan me the umbrella outright! All the time the little girl looked so pleased and eager to have me take it.

So I accepted and started off in the rain around the little park. I visited several other shops and returned the umbrella in the course of an hour. The mother and daughter received me eagerly again, as if they wanted to say so much that was impossible to utter. I tried to tell them how grateful I was for the favor. To a by-stander it would have been an amusing picture!

But I *didn't* offer to pay for the favor —I just couldn't do it. It was all done so sweetly and out of the goodness of their hearts. I wondered if all travelers have such beautiful little experiences.



# Veiled Women of the East

By ELLA WHEELER WILCOX

Veiled women of the East, what thoughts arise
Behind the guarded splendor of your eyes?
Does that great racial impulse to be free
Surge in upon you like a storm urged sea?
Or has tradition gained complete control
Of yearning heart and outward reaching soul;
And given the tragic dullness of content,
To check your spirit in its upward bent?

Veiled women of the East, your veils were wrought
By centuries of misdirected thought;
But now the old world rights itself; and all
The binding fetters and the veils shall fall;
The slave must rise, and claim the Queen's estate—
Man's mental comrade and his equal mate.
Not till all women find this second birth,
Can God be wholly glad He made the earth.

*Written for The Nautilus.*

# The Psychology of the Solar Plexus.

THE WAY THE SOLAR CENTER IS CONTROLLED—HOW PULMONARY HEMORRHAGE CAN BE STOPPED—THE GREAT SECRET OF HUMAN LIFE—MAKING OURSELVES LORDS OF THE LOWER KINGDOM.

By JULIA SETON SEARS, M. D.

PART III.



The Pineal gland is the reservoir which stores up vital energy for physical supply; each cell in the body has its own normal amount stored within it, so that the exhaust and supply is equal in a perfect body.

The solar center is controlled, excited or quieted through the natural law of breath through the lungs and through *thought* control of the mind. We must breathe correctly before we can polarize these psychical centers continuously.

The great muscle of respiration is the diaphragm, and in the descent and release of the diaphragm there is brought about a control over the circulation of the solar plexus brain. An increased determination of blood to any center excites its function, just as a decrease lessens it, so that with complete breath control the circulation of the solar plexus brain is a thing of our own making, and we increase it, or decrease it at will.

In many cases of pulmonary hemorrhage, this natural law of the control of all sympathetic functioning through compression of the solar center brought about through forced descent of the diaphragm, has stopped hemorrhages which were before uncontrollable. Deep, slow breaths relieve internal congestion and draw the blood from the superficial vessels, and through the thoracic portion of the sympathetic cord, control of the pulmonary vessels is brought about. Slow deep breaths change our vibrations, by increasing the molecular activity of our physical cells.

In many people the solar plexus is inert, pale, bloodless and not capable of attracting through itself the required amount of vibratory ether; when through breath we massage the solar plexus we increase the determination of blood to that center, and with this increased molecular activity, there begins to be a greater influx of energy, and the whole body soon begins to respond with a new life. With this influx of energy the cells of the physical body again release the latent force within them, and as this is passed out in radiations from the physical cells of the body, they in turn demand a new supply; the pineal gland is again excited into its normal action of supplying the demand; the

centers in the physical body and brain become normal in their functioning, and the correct internal and external cycle of psycho-physical activity has been restored and the individual is in health.

The great Creative Energy of the Universe is always flowing through us just as the current runs along the line, and this passing in of the finer etheric currents to be used in the construction, rebuilding and vitalizing of the body and mind, and the passing out again from the physical body in lines of electrical force, is what constitutes the human aura, and those who are actively alive in their radiation are called magnetic and attractive. When one is in disease, the aura is correspondingly lacking in magnetic or attracting power.

The great secret of human life is to have a magnetic selfhood, and to hold consciously the correct relationship between these two centers of being. It is not enough to come into life and pass along taking ourselves a confused bundle of states; to be lord of our own kingdom man must master himself, and only through understanding can we pass along in conscious dominion.

From the subjective solar side of consciousness we receive all the God-born impulses which manifest as human aspiration and revelation; and through the external brain consciousness we can give out the God-like expressions of a divinely illumined human mind.

The great wisdom of the centuries is registered in the Cosmic Mind, and it is always beating in upon us through our solar center; we are children of the sun, and in its converged rays we walk and live and have being. With a carefully attuned human mind,—thinking in unison with the finer rays of the universal mind,—our common consciousness becomes the great wireless station with which we can register the cosmic messages, and through this bring illumination to our daily life, and health to our physical forms, until at last we vibrate to a universal intelligence so high that, by the natural law of atomic attraction, we build a physical body of substance so vibrant that it becomes indestructible, and we are out into a new human experience made possible by our deeper understanding.

When we know the tone psychology of self, we join all the diverse currents of the human brain and its idea centers, with the unified current of power that comes to us from within the deeper centers; then the physical and metaphysical are one; we pass from the part of the law of life into the whole. We are lords of the physical, lords of the mental; lords of the purely spiritual, and lords indeed of all this lower kingdom, and our human life is linked with its source.

### DIRECTIONS FOR WAKING THE SOLAR PLEXUS.

The first step is to control the idea centers of the human brain. Get calm in thought. Our thoughts are the things with which we admit vibrations into our body which produce harmonious or inharmonious emotions. As we think, so we feel, and if these thoughts are harmonious, we respond constructively; if they are inharmonious, then destructive changes begin within our body. Remember that: "As a Man Thinketh in His Heart, So Is He."

Get a beautiful, constructive thought vibration; then begin the inbreathing of long deep physical breaths, inhaling through the nostrils, and exhaling through the mouth. During each breath keep the thought of love, peace, health, joy, realization, and illumination—anything you desire, but choosing always the thought which will awaken within your physical body the finest and high-

est impulses. With each breath Know that you are really drawing from an inexhaustible supply, the energy that will express for you in the things you desire. Feel that coming into your body, through your solar center, is the great ray of Infinite Creative Energy, which you in your higher understanding are simply separating into form for your immediate needs.

After a few moments spent in concentration, breathing and meditation, draw a long, deep breath, and exhale slowly. Repeat again and again until you can feel an increasing respiratory sense; then holding the breath without exhaling, forcibly raise and lower the diaphragmatic muscle. Repeat from five to twenty times, releasing the breath as soon as the exercise becomes effort, and inhaling again. Remember, there must be a period in which one does not breathe at all. We simply let the Great Breath breathe through us: First, to think harmoniously and breathe consciously; second, to breathe deeply, holding each breath as long as possible, then releasing and waiting as long as possible before again inhaling; third, inhale, holding breath, and massaging solar center with diaphragm—then releasing, and again taking up the ordinary breath.

Do these exercises every morning right after arising. This will electrify, vitalize and etherialize the whole body and mind. During the day, if at any time the physical energy seems to be lessening, stop a moment, take a few long deep breaths, and again repeat the massage of the solar center; there will at once pass into the body an increase of finer electrical energy from without through the solar plexus cell call, and every cell in the physical body will immediately release more of its own latent energy, and the whole body will glow with a new life. At the slightest break in the demand and supply of the physical, this simple relationship in consciousness can be made, and through it we come by natural growth into the mystical law of the conquest of weariness, and from this to the conquest of disease and pain.

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***The dramatist, like the poet, is born, not made. There must be inspiration back of all true and permanent art, dramatic or otherwise, and art is universal; there is nothing national about it. Its field is humanity, and it takes in all the world; nor does anything else afford the refuge that is provided by it from all troubles and all the vicissitudes of life.***— *William Winter.*

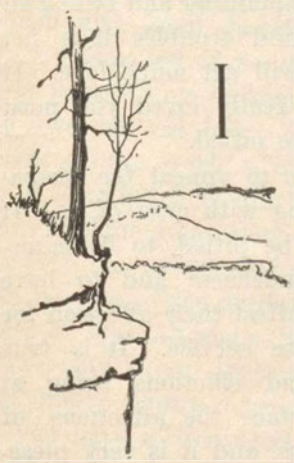
# Lessons in Constructive Science.

WHAT THE WORLD OWES EVERY MAN AND WHAT EVERY MAN OWES THE WORLD—WHY PEOPLE ARE AND ARE NOT LOVED—COMPLAINING FOR SYMPATHY VERSUS LOVING AND SERVING—THE SCIENCE OF WINNING LOVE.

By WALLACE D. WATTLES.

LESSON XIII.

WHAT THE WORLD OWES US.



IT is not true that the world owes every man a living. The world does not owe anybody a living. We do not come into the world to collect something that is due us from the people who are already here. We come into the world to live. This matter of our just claims upon the people around about us is one that we should consider very carefully in order that we may know how much to ask or expect and how much to give. We need to understand that the mere fact that we have made our advent upon this stage of action does not confer upon other people an obligation to love us or even to think well of us, without regard to what we do, or what we are.

We often hear people assert in a complaining way that nobody loves them or that others do not care as much for them as they feel they ought to do, and these people seem to think that in some way they are wronged and robbed of that which is their due if everybody else does not love them. People feel that if you do not like them you are doing them an injury and they feel that those among their friends, acquaintances and relatives who do not manifest a warm affection for them are in some way derelict in their duty.

If you are to find your center and to become a self active and self directing man or woman one of the first things you must learn is that nobody is under any obligation to love you. There is nobody who "ought" to love you. There is nobody whose "duty" it is to love you. If you are loved it is "up to you" to make other people love you, and if you fail in this it is not their fault.

This applies to your own household and family as well as to the people of the outside world. No husband is under obligation to love his wife; no wife is in duty bound to love her husband. If your husband does not love you, you have no right or reason to reproach him for being false to his obligation. The same is true in the case of the wife.

Obligation cannot make a wife love her husband or cause a husband to love his wife.

Let me try to make this plain to you. Suppose that the congress of the United States should pass a law declaring that all husbands and wives should love each other tenderly; and suppose that all the religious authorities should give their sanction to the enactment and bind it upon their people with every form of solemn ceremony; suppose even that the Almighty Himself should pronounce the ordinance amid fire and smoke and thunderings as He did the ten commandments upon Mount Sinai; do you believe that when all had been said and done, the husbands and wives would love one another any better? Certainly they would not.

People cannot love one another because they have promised to do so at the altar; they cannot love one another because legislatures have passed laws ordering them to do so and prescribing penalties if they do not; they cannot love one another because they have been told to do so by priests and preachers or even by the Deity Himself. If God should ordain that all the very fat men should fall in love with the red-headed women and all the red-headed women should reciprocate, the ordinance would be a failure, for the red-headed women and the very fat men would continue to fall in love with other people of all builds and complexions just as they do now.

If you are loved it is not going to be because of some obligation that God, nature, society or circumstance have laid upon other people. It is going to be because of something within yourself. Love is not a thing which can be given in response to the enactment of compulsory legislation, whether human or divine. I cannot love you because gods or men have told me to do so. I cannot love you because I must go to jail or to everlasting torment if I do not love you. I can only be made to love you by perceiving something in you which is lovable.

If you are to be loved you must *win* the affections of other people, and this you can do only by *being* something yourself. If in your domestic relationships you are cross, cranky, ill-tempered and disagreeable you will have no right or reason to complain if your family do not love you as well as you would like to be loved. It is not their fault. If you are narrow, selfish and unsocial you have no right to complain if your neighbors do not manifest as much affection for you as you would like them to have. If you are forever bidding for sympathy by complaining and telling all your sicknesses and troubles it is not likely that you will get much love. If you want to be really loved you must stop seeking to be pitied.

The temptation to appeal for sympathy is very strong with most of us. It is delightful to be pitied, to be ministered to with tenderness and to have other people manifest their affection for us in sympathetic service. It is true that suffering and afflictions bring at once to the surface the affections of those who love us, and it is very pleasant to be loved. But while it is true that our sufferings and troubles, if we have them, will cause those who love us to manifest their affections, beware of falling into the error of believing that these are the things which cause other people to love us. Those who love us will manifest tenderness and sympathy in our trials and weaknesses, but they do not love us because of our trials and weaknesses, and to unduly enlarge upon our troubles, to talk about them, to keep them on dress parade and everlastingly in sight, is eventually to lose the affections of our friends. People do not love

us for our weaknesses; they love us for our strength.

Furthermore we must learn to avoid the error of thinking that others may be made to love us by doing things for them. I have heard people recite over the catalogue of good things they had done for others, and they waxed indignant over the fact that those others did not manifest love in return for the material service which had been bestowed upon them. But love cannot be purchased. The cranky, disagreeable, unlovely man could not hire his neighbors to feel toward him a real genuine affection by giving them five dollars, ten dollars or ten thousand dollars apiece. Nobody is ever going to love you because of the things you do for them. The cold-hearted and unsympathetic person may heap benefits upon those around him, but if he does so with a view to arousing in their hearts genuine love, he will fail. The great characters of the world's history are not loved for what they did for their fellow men, but for what they were. We do not love the memory of Abraham Lincoln because of the deeds he did, but because he was Abraham Lincoln.

The only thing that is winning and that really causes love is personality. If you have a distinctive personality, whether you have personal beauty or not, you will be loved. Your personality may be rough, it may present many corners and angles, it may not be attractive at all from the beautiful and artistic point of view, but nevertheless if you are an advancing soul, not only is somebody going to love you, but, in time, everybody will love you.

What the people hunger for is more of life, larger existence, more complete living; and they are always drawn to the man or woman who is living largely and completely, and who is an advancing personality. The man who makes others feel that he is moving forward attracts all who come within his sphere of influence, because all people instinctively desire to move forward themselves. It is a fundamental want, a kind of hunger within us, the desire for advancement into fuller life, and we cannot help loving those in whom we see the larger life.

Remember that if you are to be loved it will always be for the stronger points in your personality and never for the weak ones. You may be pitied for your weakness but you will be loved for your strength. Never make the mistake of seeking to gain genuine affection by sighs or complaints; it is not to be won that way. Never make the mistake of trying to buy genuine affection by gifts or service. It comes, not in response to gifts or service, but in response to the perception of the greatness of character which lies behind the gift and the service.

To be a personality of power is always to be loved. There is a science of winning love and the essential part of this science consists in making the very most of yourself. Since your life's happiness, in the last analysis, must depend upon the happiness and harmony of your love relationships you should study deeply along these lines. Love is an effect and like causes always produce like effects. You can learn how to win the love of others by cultivating within yourself that which must unfailingly attract love from others. When you have learned this you have mastered the secret of happiness.

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***Thoughts are Things.***—*Mulford.*

# The Habit of Faith and Courage.

BECOMING AS A LITTLE CHILD—THE ALCHEMY OF NATURE AND THE EVOLUTION OF THE WORLD—FITTING OURSELVES TO RECEIVE OUR HEARTS' DESIRE—REACHING THE LAND OF MILK AND HONEY.

By ADELAIDE KEEN.



Except ye become as a little child, fearless and hopeful, ye shall in no wise enter the kingdom of heaven, where your own waits for you! The history of the human race, from Eden to today, attests the necessity of faith. Study a little child! It believes all things are possible, even the most delightful fairy stories, it takes its father's hand, eager and joyful. We do not see God, except in events, but we are bidden to trust Him, for the guidance to all our heart's desires. The alchemy of nature and the evolution of the world, prove that God, embodied in infinite wisdom and love exists. He awaits our recognition. Think that over! If he exists for others, transforming their lives from sorrow to joy, he exists for you. If he existed thousands of years ago, he exists today. The Catholics have a saint recently canonized, I believe, called St. Expedite, or the saint of immediate help. They claim that he is to be invoked in sudden danger. Why not call upon God to enlighten us at once, today, for all the steps we must take? He is not very far away, indeed, within the heart. The heart is a symbol of love, and love implies faith always. You cannot love anyone you cannot trust. Then how can you "love God with all your might," unless you trust him to the uttermost? We set our own limitations, keeping out the manifestation of an infinite father, who has infinite resources. Foolish children!

Life is eternal. We say so, never taking it in; the materials for new life exist all around us, we grope in the dust, blind and discouraged. Look up and breathe! Endless air, for endless life. We need water for baths and food. Water is free and abundant. And thought, why, it is flying to me, to you, new hopes, ideas, opportunities, to develop and grow. Fix one fact in your brain, consult it daily. "Man grows (more beautiful, happy, free) not by what he sees or hears, but by what he uses!" And using small favors, we are attracting big ones, fitting ourselves for our heart's desire. God is our life, hence, life is eternal. If God is eternal he can help us today, as he helped Abraham or David. How the morning stars sing together, when we are sure of

this! How vital our faith, how intense our enthusiasm! Doubt is a moral fog, it clogs the wheels of progress. The man who tells you God does not exist, because he has not helped *him*, has no substitute to offer you! The agnostic is only a man whose prayers have never been answered, because he asked amiss. Sad, but true! "Faith is the substance of things hoped for, the evidence of things not seen!" Study this great truth! What is substance, but life, soul, vitality? Grasp a soap bubble, and it melts to air because it has no life, it is an illusion. Ah, then, faith is substance, the life giving form, making unseen things happen and live! Faith is actually what makes them happen! Thank God for this! And it is also, the evidence or proof, that they do exist, ready to be *called, into* our lives, silently waiting, for "the word of truth" which *they must obey,* because only the good is true, the rest is a bad dream, a nightmare. "When I awake, I will be satisfied with thy likeness." God is good, and his likeness must be good, reflected, impressed, manifested, in events! Doubt is the devil, seeking to keep us out of our own. The soul, like a rare plant, needs the sunshine of faith, to bloom and bear fruit. Doubt is like a damp, dark cellar. Nothing can grow there, much less, bloom. No faith is ever wasted. Results may be slow. Your efforts help you, also your brother, seeing those efforts. All failure is seeming or temporary. Man was born for success, conquest and victory. Because it is spiritual power, faith is the greatest thing in the world. It is electric, it removes obstacles, tames the elements, creates beauty from chaos. It will remove mountains, atom by atom, or else act as an earthquake, leveling them with the ground. We have a right to gain all the honest, deep desires of our heart, but we have no right to dictate to Infinite Wisdom, how or when, those desires will be granted. A great, pure longing, needful to your happiness, uncrushed by disappointments, must be fulfilled. Like God, who planted it within your hearts, it is imperative! Cherish it, nourish it and rejoice! Delays are not denials, said some holy man. Therefore, take heart! Your wish may come like an absent friend, greeting you with a kiss suddenly. Thomas à Kempis said that "God often grants in a moment what he has denied for years."

We should live with the fearless joy and confidence of children one day at a time, knowing endless supply exists for endless needs. Sick people have little faith; cold feet, shallow breathing, aches and pains keep people timid. Faith will heal them, not instantly, but daily, because faith is life giving. When "we have the nightmare in the day time," and God seems so far away that he may not exist at all, then is the time to positively claim your oneness with the Source of All, and go off alone, away from hypnotic suggestions of minds about you. Seek peace in your church, if you wish the help of many thoughts asking help, or better go to the fields, the woods, as the very sight of nature at work gives us courage to claim the same Divine working in our own affairs. Before doctors became plentiful, because necessary, people walked with God and were seldom ill or unhappy. They did not bother about their insides, they did not "feel their feelings," as Hubbard says. Modern life, modern doubt taught us introspection. The simple life is the only safe one to live.

If you can but "see God in everything," you will see good in every event. Men have died of thirst, near

to water, blind and hopeless. We can be blind to beauty, life, love, truth, and gain not one bit of good from what others claim and use and rejoice over! Fear is the snake in the garden of Eden, it creeps to deceive us by a lie, whenever we listen to it. But it has no power you do not give it! The man who escapes accidents is lucky, because the very best luck is courage which keeps away disaster. Man was given dominion over all things lower than himself, he was "made a little lower than the angels" in beauty and power. Fear is to be crushed underfoot, if you cherish it, it will ruin your life, steal your divine power to attain your aims. Fear is the father of lies, it cannot, by its nature, create truth, it must be resisted as Christ overcame the devil. ("Get thee behind me!") Go back to nothingless void and stay there!

Face the East where the sun of joy is rising, the shadows flee away! And fear is like a shadow in the valley of death, or dead hopes, which we must all pass through as we reach the promised land. Let me tell you a secret! All our disappointments are caused by mirage, illusion and shadows are in the desert where we wander, around and around, seeking happiness! Take hold of God's hand, and we come out quickly to the country overflowing with milk and honey, the land where disappointments never come, where sorrow flees away. Many reach that land here and now. Wonderful things are the result of faith. All the poets, artists, writers, seers, helpers, nature and Scripture bid us to believe, and believing, we know, and knowing, we suffer no more!

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# Being One's Self.

DIVINING WHAT THE MASTER MEANT US TO BE—THE RESULT OF FOLLOWING BLIND IMPULSES—THE DIVINE IMAGE WITHIN REACH OF US—HOW SEEMING PARADOXES MAY BECOME LUMINOUS WITH INNER MEANING.

By ANNIE L. MUZZEY.

Henrik Ibsen, in his drama, "Peer Gynt," presents at large the experience of a man who from his youth up always explains and excuses his extravagances by the assertion that he is himself, Peer Gynt.

Nothing in his behavior could be so absurd or fantastical that this statement would not cover and interpret it.

To be himself was to follow the whim of the moment, however preposterous it might be; to regard only his own satisfaction, utterly reckless of the happiness and well-being of those even whom he professed to love. Always boastful and delighting in the swaggering recital of the marvellous things he had done or was about to do, he went his headlong way, making affectionate use of his alluring shams and pretenses, even at the deathbed of his believing mother, Ase, whose passage to the unknown world was soothed by his illusions.

But after all his brave show of

worldly success then comes at last a time when he asks:

"One question—just one.
What is it at bottom, this being oneself?"

And the "Button Molder" who had suggested the need of casting the unfinished Peer into the ladle again and molding him over into better forms, returns this answer:

"To be oneself is: to slay oneself,
But on you the answer is doubtless lost,
And thereupon we'll say: to stand forth everywhere
With Master's intention displayed like a signboard."

"But suppose a man has never come to know
What Master has meant with him?"

inquires the bewildered Peer, and the reply, "He must divine it," comes to Peer as an appeal to his higher powers of understanding.

To divine the Master's intention is the great occult secret and purpose of life.

To follow the blind impulses of the sensual "Gyntish self" in pursuit of spurious pleasures and mocking illusions which utterly fail to satisfy the real man is to miss the Master's intention and perpetuate the tragedy of the "lost soul."

Deep in the being of every one of us is implanted the image and likeness that in supreme moments must bow before the Divine Original. And however widely the lost soul has strayed then comes a calm in the vast stretch of eternity—here or hereafter who shall say?—when the "lost" finds itself in the life from which it can never be divorced. The divine spark breathed into humanity is "lost" in the sense that a narrow-visioned theology once dared to teach. The hidden image and likeness that awaits unfoldment in the individual soul may not be erased in the mad riot of the fleshly senses. Whether the real man shall take on the mortal struggle again, or work through the tangled web of illusions by a light that never shone on land or sea, it is certain that, soon or late, he shall "find out God."

"To be oneself is: to slay oneself." What was this truth pressed upon Peer Gynt but another version of the divine message, "Whosoever would save his life shall lose it, and whosoever shall lose his life for My sake shall find it?"

The same high truths that come with illuminating power to the open soul, of whatever race or creed, may be found in the rules written for all disciples in "Light on the Path" whose seeming paradoxes become luminous with an inner meaning when we put them to the test of experience.

To kill out ambition, to kill out all sense of separateness from God and man, to kill out the hunger for personal growth and distinction may help one to find one's self in the will that accomplishes all through human co-operation.

Only by stepping from the world of beggarly shams and pretenses which we call life into the clear, calm realities of the eternal and imperishable may one truly be oneself. Why, like poor Peer Gynt, do we want to be re-molded before laying hold of a possession that is ours in the present?

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***It is a comely fashion to be glad;***
***Joy is the grace we say to God.***

*—Jean Ingelow.*

# How To Forget.

THE NE PLUS ULTRA OF MENTAL ABILITY—PUTTING AWAY CHILDISH THINGS—FORGETTING YESTERDAY'S DISCOURAGEMENTS—PAUL'S CONVERSION THE THOUGHTS WE WANT FOR TODAY.

By GURDON A. FORY.

*"But when I became a man I put away childish things."*

We are accustomed to think of a good memory as the *ne plus ultra* of mental ability and yet some one well says, "This matter of being able to forget is the best test of mental strength." The one of old who prayed for forgetfulness knew what was one of the essentials of happiness. The ancients had, in their concepts of the after life, the river Lethe whose waters gave to the thirsty one complete forgetfulness of any unhappy past and thus opened to him a blissful future. But we of today can look forward to no such magic waters.

The Apostle says, "I put away childish things," that it, as he "put away childish things," he became a man. The things of yesterday must be "put away" to make place for the things of today. The tissues worn out by the labors of today must be properly eliminated that new and better tissues may be built up for the labors of tomorrow. The brain cells used by mental activities must be swept away that better may take their places if it be desired to improve the mind's instrument. If we would be happy today we must forget the hate, the worry, the fear, the discouragements of yesterday. In order to become spiritual we must forget things carnal. If we would become gods we must forget that we are earth-bound men and must mount to the heights where burn the fires eternal.

Now the Apostle had carried the eliminative process through to most transcendent results. He had put away "childish things" until he had grown into a man such as has seldom trod the earth —a physical man of astounding energy, a mental man whose learning had caused his sanity to be doubted which is, even to this day, a proof of illumination, a spiritual man before whom "devils" trembled and disease fled.

Even before his illumination the Apostle had been such a man. Indeed I look upon this sudden "conversion" as a point of natural growth in the life of a man of Paul's stamp. He had always, even in his famed persecution of Christtians, "not been disobedient to the heavenly vision" as he saw it. He had never hesitated to follow the speaking of the great soul within, however misguided it may at times have been, and when it saw the light he followed as was his wont. His had ever been a steady growth for he had "put away" the things of yesterday. We do not hear of his losing any time in lamenting the Christians he had put to death nor for the days thus spent. He straightway "put away"

these things by taking up with his whole soul the things of the new era and of the new life.

It may be that you have tried to do this same thing and in all likelihood you have failed and could not see why. One cannot say to the undesired things, "Be gone" and feel them slip away like discarded garments. Too often with the morning sun we recall *only* the fears and worries of yesterday and so they become the fears and worries of today with others added. Who has not found sticking even tighter the very things he would shake off?

Where he learned the secret of forgetting the Apostle has not told us nor are we much concerned as to that. He says, "When I became a man I put away childish things." Ralph Waldo Trine says, "And when the morning with its fresh beginning comes all yesterdays should be yesterdays with which we have nothing to do," and until you have read it you have yet something to read, for therein lies the secret of being able to forget.

There can be but one dominant thought in the mind at one time. I think this is a law of the psychology of the scientists. "Resist not the evil" but rather invite the good. The thoughts we want for today are the thoughts of courage, peace, good will, confidence, health, love, beauty—think on these things and there will be no need to fight the fear, worry and regret thoughts. Power will flow in, not out and you will be filled with it. A new day to think of, an old one to be forgotten. Oh, the joy of "the morning with its fresh beginning"! Oh, Lord, remember not past years.

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## Success.

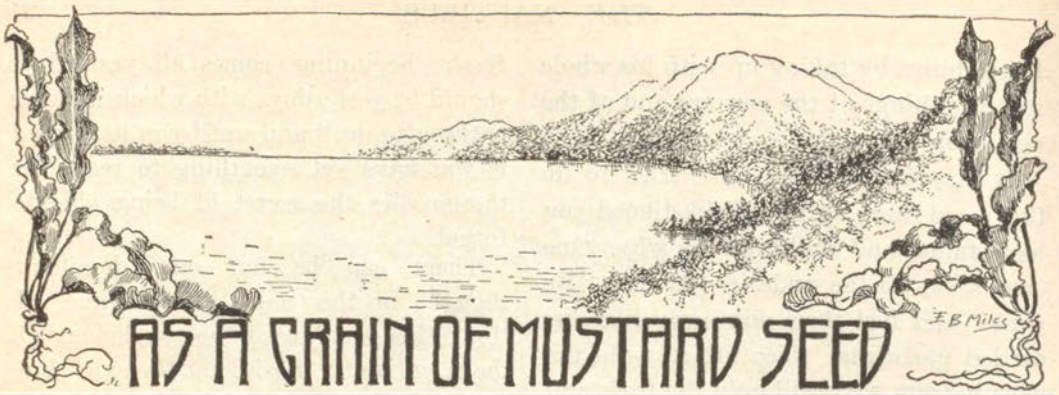
By John Troland.

**'Tis not in birth—its time or place—**
**To bar the power that waits on hope;**
**He wins who runs the strenuous race**
**Regardless of his horoscope.**

**The tested truth, the honored aim,**
**Will mark the progress of his way,—**
**Not boasted rank nor bolstered claim**
**That trembles for the judgment day.**

**Environment may lend a touch**
**To round some angles of the plan,**
**But, for the finished work, there's much**
**Within the compass of the man.**

**And though the age may spell success**
**In letters foreign to his skill,**
**He'll reach his crowning, ne'ertheless,**
**Where character is regnant still.**




By WALLACE D. WATTLES.

## Chapter IV.

### THE WORK BEGINS.

"I can see where your faith is grounded, Mother," said the young man, "and I believe that you are right; I know you are! Furthermore, I know that I can write a successful play. Nothing has ever been so well done but that it may be done better; better dramas than even those of Shakespeare are possible; and why should I not write them? We will take your word for it; this combination of circumstances is only to call out the best there is in us. We will rest today, and tomorrow I will jump into the great work."

"Mother," said Nellie, speaking for the first time, "do you believe that one person may reach and impress another through the Supreme?"

"Yes, dear; I know that it is possible."

"Do you believe—that is, is it possible—could I so impress the mind of Frederick Gaylor as to turn him back to truth and righteousness?" The girl's voice trembled, and her eyes were full of tears; it was the first time she had mentioned her lover since she told her mother the story of his baseness. Billy set his teeth hard, and clenched his fist; his heart was full of bitterness toward Gaylor.

"There have been many well authenticated cases," said Mrs. Stewart, "in which men's whole lives have been changed, apparently in answer to fervent prayers offered for them by others. How could this be done, except by impressing their minds through the Supreme? I know of one instance in which a mother prayed for her wayward boy who was far from home; and in the very hour of her prayer, his heart was changed, and he forsook his wild ways and turned toward the truth. She believed that it was the work of some outside power, moved to action by her prayer; but was it not really her own faith, acting through the Supreme? Conveyed to, and impressed upon her boy's mind the Supreme?"

"That," said Billy, "throws some light on 'absent treatment;' I never believed in it, but I can see that there might be something in it, after all."

"The case of Frederick Gaylor," Mrs. Stewart went on, "is not hard to understand. I studied him carefully when he began to go with Nellie, and I liked him very much. He is a magnificent fellow; talented and lovable."

"Then what the dickens," began Billy; but his mother checked him by lifting a finger.

"I once knew a splendid business man," she said, "who was what is called a periodical drinker. In his normal state he abhorred drink, but at

long intervals—three to six months—an overwhelming thirst would come upon him; he could not control it, and would go upon a 'spree' lasting several days. There was no physical or physiological reason for the recurrence of these attacks; they were caused by an impression deeply held in the subconscious mind. This was proved when the man was cured by suggestion. The positive affirmation of a hypnotist that he would never feel the desire for drink again wrought the cure. Now, I think poor Frederick Gaylor is the victim of a similar subconscious impression; he is what one might call a periodical criminal. And it only needs the persistent affirmation of honesty and righteousness to work a cure in his case. Affirm for him, dear, every day. Do not pray that he *may* become honest and love the right; but affirm that he *does* love right and truth, with all his heart and mind and soul. Put the power of absolute faith in your affirmation, and I will join you; you shall win him to truth." Billy coughed dubiously; and presently changed the subject by beginning a story of his college life.

So, the next morning, Billy began with great enthusiasm to fit up his room as a literary workshop; and he soon had it arranged to his liking. His mother and Nellie assisted in the work, beautifying the little room in every possible way; Mrs. Stewart saying as she worked:

"Every mental worker should make his workshop as beautiful and pleasant as he possibly can; his work cannot fail to be the better for the suggestions coming from lovely surroundings. And really, this should be true of all workers; money could not be better invested than in beautifying and making pleasant the factories and workshops where the masses of the people work with their hands for daily bread. Art and beauty should receive as much consideration in building a factory as in building a church."

Their means were small, and their accessories simple and inexpensive; but nevertheless, when Billy sat down at his desk to begin his great work, he looked about the little room with satisfaction; everything in it seemed to radiate cheerfulness and hope, and to give him new strength and confidence.

"If every literary worker had a mother, sister, or wife to fix him up like this," he said, "there would be a larger percentage of success." And perhaps he was right.

He had first to consider the problem of getting a living while he should be writing the play; and this was instantly taken out of his hands by Nellie herself, who went to Langham's, the one department store of Linton, and secured a position as bookkeeper at a good salary.

"We do not have rent to pay," she said when she came home that evening, "and the garden furnishes most of our living; my wages will keep us nicely through the summer. So please, Mr. Shakespeare, give all your time and talent to the drama; the bread and butter question shall not intrude itself upon you."

"Good!" said Billy, "I will lay out a certain amount of work to be done each day, and do it."

"If you do that," said his mother quietly, "your play will be a failure."

"Why, mother?"

"Because you cannot be at your best, mentally, under stress or compulsion. If you feel that you are driven or hurried, or that you *must* accomplish a certain amount of work each day, you will not be in the poised, balanced, confident state of mind which is essential

to success. You cannot be at your best, mentally, when you are anxious, hurried, or doubtful of results. In these states of mind, you cannot have that faith which draws upon the Supreme. You must dismiss all thoughts of time, or of necessity, and think only of the one fact that your work is to be perfect. If you do not write more than one sentence in a day, work upon that sentence until you know that it is RIGHT before you leave it. If you do that you cannot fail to produce a great work. But remember that the greatest works are done only when we are in the mental attitude of poise; and poise is the peaceful consciousness of power."

Billy gave full weight to all that his mother said, and set about his work in a more deliberate spirit. He gave several days to finding a name and outlining a plot for his play, finally deciding that the title should be "The Joy of Going On," and that the motive should be to set forth the possibilities in a life of continuous advancement toward higher planes; and having definitely decided upon this, he settled down to work. But first, without informing either his mother or sister, he sent the following personal to one of the leading New York dailies, knowing that no one in Linton was likely to see it, and that only his own family and Packett would understand its meaning, in any case:

"PERSONAL: F. G. They have given her until the 10th of April to return the full amount; and if not done, they will prosecute. If you are a man, you will help to save her. W. S."

## CHAPTER V.

### THE WORK GOES ON.

A busy month soon passed; and then another. The play was rapidly taking form now; Billy was working on the final copying, going slowly and with care, and yet with confidence, for he felt that his work was good. He had written Bartlett, the playwright, and that gentleman had promptly offered his assistance, bringing the work before the managers and theatrical people of the city.

"Finish your work carefully," he wrote to Billy, "and then come on here. I will introduce you to the people you want to see." All things seemed to be working for Billy's good; and his confidence grew as the days went by. His mother went about her duties, serene and cheerful; her faith sustained both her children when discouragement threatened them. Twice, every day, she retired to her own room for meditation and to utter the prayer and affirmations which expressed her faith; and from these seasons of retirement she always emerged with a shining and confident face. No expression of doubt or anxiety ever crossed her lips; her unwavering constancy to her belief in the All-Good was wonderful. Only one thing tended to disturb her, and that was the behavior of Mr. Jason Packett, who seemed to watch her unceasingly. In church, or when they met in any public place, he never took his eyes off her; his keen gaze seemed to take note of every movement that she made. At last, one day when he knew that she was alone, he called at the cottage to assure her of his unshaken intention to prosecute her daughter to the limit of the law if the full amount of his loss was not made up to him on the day that he had set. She assured him that every dollar of his money would be forthcoming, and he went away somewhat mystified by her confidence; he did not know what Billy was doing, and would not have believed in

the possibility of the work's providing the needed sum if he had. She did not mention his visit to Nellie, but she told Billy, and they were both puzzled by the banker's action.

"I wonder," said Billy, "if he merely wanted the fun of playing with us, as a cat would play with a family of mice, or has he some purpose which he will declare later? There's an African in this woodpile somewhere, mother."

"Never mind, Billy," said she, "he can do us no harm, even should he be disposed to do so; and let us have faith that he is not. Let us believe that he honestly means to do what is best for all of us; I think he does."

"He hasn't a record for doing things that way," said Billy.

"Men," said Mrs. Stewart, "are very apt to do to us what we think they are going to do. It is the reactionary effect of our own mental attitude toward them. Have faith in the justice and generosity of Mr. Packett, Billy, and that faith will call out those very qualities in him. There is no other way in which we can so uplift and ennoble any man as by having faith in him."

"To have faith in Packett's generosity, mother, would be like believing in an extinct something which never existed."

"But it was generosity, Billy, which led him to give us this whole year's time; what else?" And not being able to assign any other reason Billy was obliged to accept her conclusion.

Something else happened at this time which gave him food for thought. It was on a Sunday morning, and he was sitting with his mother in the living room when Nellie came down; and both of them were instantly struck by a great change in the girl's appearance. The haggard and sorrowful look was gone from her face; her eyes were dancing, and there was color in her cheek; she was smiling as brightly as of old. She saw the wonder in their faces, and without waiting to be questioned told them what had happened. She had been standing at her window on the previous evening, making her nightly prayer and affirmation for her recreant lover, repeating over and over with passionate earnestness that he was honest and true, and that he loved the truth with all his soul; and suddenly she had felt an absolute assurance that what she said was true; and there had fallen upon her a great peace and confidence, and a certainty that all was well, both with Frederick Gaylor and herself. So overpowering had been this feeling of assurance that she had ceased her intensely earnest affirmations, and burst out into joyful thanksgivings; thanking God with all her heart that He had heard her prayers, and that her lover had been turned into the right way. She had gone to bed and slept soundly, and had awakened in the morning filled with the same serene confidence and peace; and her calm faith in the Divine Goodness seemed now to be fully equal to that of her mother.

"All is good," she said to Billy, "and whatever comes, will, in the end be best for us. I have been secretly doubtful and afraid, Billy, dear, but I am so no longer. I have only one trouble now; I—I think Mr. Langham wishes to marry me. He is a good and noble man; but I do not love him, and it pains me to discourage his advances, as I must."

Langham, the proprietor of the department store, was a widower of forty; a splendid gentleman, and reputed to be a millionaire. Billy drew a long breath.

"It might be a way out," he said hesitatingly, "that is, if we fail—"

"Billy," said his mother quietly, "we shall not fail. But if we begin to consider other means than those we have set outselves to bring about, do you not see how we might divide our forces, and perhaps lose all? It would be wrong for Nellie to marry a man whom she does not love, merely to escape from something which might be more disagreeable; and we must remember the law by which we are seeking to attain. If we have faith, we will not turn aside to consider other means than those with which we have set to work."

"Right you are, mother," said Billy promptly. "We must do what we have started to do; and I can see, now, how these other opportunities might be merely snares of the enemy, so to speak. And I believe that most people who fail in life do so just by letting themselves get side-tracked in that very way."

"Yes, Billy; success is a matter of keeping on the main track. We must learn, however, to judge wisely the different means and opportunities as they present themselves; for it will not do to neglect any which tend to advance us in the line we are pursuing. Many people fail by concentrating so intensely upon one thing that they neglect the supplementary branches of that thing; they are too narrow in their concentration; they focus their minds to too fine a point. Just as a river has its thousands of small tributaries, and grows by gathering them all into one stream, so there are always tributaries of power flowing into our undertakings; and it is vitally important that we should gather every one into the main stream. The one thing needful is to distinguish between those opportunities which converge, and those which diverge. When, as in the present case, what seems like another way out is shown to us, we should ask ourselves the question, 'will it divide my mind if I consider this?' and if it will, we must reject it. Apply this test to your suggestion, Billy; if you hold the thought that Mr. Langham's preference for Nellie might be a way out in case you fail, then you are holding the thought of failure in connection with your own work, and you will convey to the Supreme, instead of the impression of faith, that of distrust and fear; you will work in the spirit of distrust and fear, and your work will be stamped with it. Under such conditions you may produce work which will be intellectually good, but it will lack that vital spiritual quality which goes with absolute faith, and which really makes success. And besides lacking faith, you will fail to impress the Supreme with the idea of success for you; instead, you will impress it with failure, and you will have that contrary impression to overcome at every step."

"I see, mother; we must burn our bridges behind us. Our eye must be single."

"Yes. Take Nellie's case as another instance: If she considers Mr. Langham's love, she must make her affirmations for Frederick Gaylor with a divided mind, and with no real faith; and so fail to save him."

"But suppose, mother, that the new way out looks to be better and more practical than the one we have been following?"

"That may happen. Sometimes we are brought to a place where a new and better way is available; and when our best judgment tells us that this is the case, we should not hesitate either to let go of the old way or to make it entirely secondary and subsidiary to the new. The main thing to remember is that we must not allow our minds to be

divided between the old way and the new.'' Mrs. Stewart was very soon to be called upon to apply this philosophy in her own personal case; for on the following day she received this letter:

''My Dear Mrs. Stewart: It has occurred to me that we might arranage our whole trouble in a most satisfactory manner. I am getting tired of living alone, and perhaps you are too. Now, why should you not marry me? If you will, you may do as you like with the paper you know of. I am in no hurry for a decision; say nothing about this to anybody, but take your time to think it over. No answer is required to this note; I will call when you have had plenty of time for consideration.

Very truly yours,

JASON PACKETT.''

*(To be Continued.)*

# How to Teach Without Friction.

THE HABIT OF NON-RESISTANCE—THE SPIRIT OF LIFE AT WORK IN THE UNIVERSE—LETTING CHILDREN ALONE—KEEPING YOUR EYE SINGLE—GOD'S KINGDOM ON EARTH.

By KATHERINE QUINN.

PART III.



I am making no pretense to the attainment of the state of perfection I have described. But in so far as my relation to my pupils was concerned I strove to be entirely non-resistant.

That is a blessed state of mind when one sets about doing things with no thought of the return they will bring! One can have such a good time in life if one gives oneself up to working hard and being kind and not bothering a bit about how people are treating you. That's the spirit of life at work in the universe. That's what gives the sun grace to shine and the flowers courage to bloom and the birds heart to sing so blithely all day long. For if the sun stopped to think of the deeds of iniquity that will be done by its light; if it thought how when its beams shine into bedroom windows hundreds and thousands rise to pursue a life of greed and gluttony, I am sure it would never want to come up again. But, bless you, it never thinks of the matter at all. Just shines and shines and shines, upon just and unjust alike. Because it knows its mission in life is to shine; it cannot help it that people do not make good use of its light; and it knows the good God will never hold it responsible for the wrongs that are committed beneath its rays.

And the flowers! If they stopped to think how many of them were ruthlessly gathered last year! And how many were passed unnoticed! And how many were called unlovely merely because they were plentiful! If they thought of these things, I am sure they

would never have heart to lift their heads above the ground, and still they go on, blooming, blooming, blooming, because God made them to bloom and it never occurs to them to do otherwise.

You, my teachers, were made to shine and blossom. The school room is your little universe. Your smile is sufficient to light it from corner to corner; your kindly thoughts and joyous words can make it a litle heaven of peace and happiness. Your pupils' minds are revolving round your minds all day long, yes, and all night long, too. For a teacher's influence over a child is not confined to the school room. As the years pass you may forget your pupils, but they will never forget you.

Sometimes, of course, they may turn away from you, just as the earth in its passage round the sun turns one side away from it. But never mind if they are occasionally rude and ungrateful—keep on shining and by and by they will draw a little nearer and the light will dawn on them and they will feel the beauty of your shining, and in their little hearts will be born the wish that they, too, may be givers of light and they will go away and grow into radiant suns to brighten a home, or a school, or a world.

Perhaps my advice seems a bit impractical to you who are accustomed to hearing so much of the rules and principles of pedagogy. But I am sure that any teacher who tries keeping still (interiorly, of course, I mean), and letting go, will realize the worth of the doctrine of non-resistance.

I remember an aged priest's telling me during my early teaching days that a child never has the same feeling for a teacher after he has whipped him. I believe this, and I believe still further that the child never has the same feeling for a teacher after he has seen him in a rage. There is something sacred about the relation of teacher and pupil; it is halfway between that of a mother and that of a friend, and while it partakes of some of the obligations of the former, it must observe the restrictions of the latter. So I adjure you as you value your sovereignty in your pupils' hearts to carefully guard the ramparts of your self-control.

Children need a certain amount of being let alone. Both at home and at school they are the better for being left occasionally to their own devices. Watch them carefully and be ever ready to assist them if they need you, but do not let your thought dominate them entirely. Remember they are different from you; they are endowed with different qualities and they have come into the world to do a different work. Try to guide them along the lines of their own best development.

I have observed that growing boys and girls are grateful for honest criticism, in fact, *growing* people of all ages are grateful for honest criticism. (By honest criticism I mean criticism without passion or prejudice!) I have often been surprised at the way in which children having once been told of a fault will revert to the subject of their own accord, showing their eagerness to be rid of the ugly exuberance and their willingness to be taught a method of doing away with it. I remember once when I had in school a very high-spirited girl, a creature so slight and spirituelle that I trembled at the thought of saying anything of a critical nature to her. She was a good child, obedient and industrious beyond the ordinary, but I saw that while she was careful to conform to the standard of behavior she had set up for herself, she was sensitive about having her standard criticised. One evening, however, I told her of the

advantage of occasionally testing our standards by comparison with the standards of others, of tuning our souls, as it were, by some other more harmonious soul. She listened, attentively, and not long after I was pleasantly surprised to have her call on me and revert to the subject of our former conversation, saying that she no longer minded being corrected because she had come to look at correction in an entirely different light. You see, the poor child was lonely behind the wall she had built for herself; she had a lovely soul, but it was pining for the comfort of real companionship, because the hyper-sensitive have no real companions. People are afraid to be honest with them for fear of hurting their feelings.

So much bitterness and misunderstanding in school results from real or fancied partiality on the part of the teacher, that, as I said in an earlier paper, unless a person has a large, steadfast, Catholic spirit, I do not see how he can be effectual as a teacher.

It is neither possible nor advisable to treat all children alike. Some are infinitely more interesting and alluring than others. Imagine, for instance, a teacher's having the same feeling for a darling child like Mrs. Wiggins' "Rebecca," and for Johnny Jones who fights and rob birds' nests and puts mice into her desk. The thing is impossible. Johnny may be a diamond in the rough, but grubs are not as pretty as butterflies no matter how much faith we may have in their future. All we have need to do with the grubs is to treat them with a kindness befitting their state, talk to them occasionally of the butterfly stage, and be ready to greet them the very moment they put forth a semblance of wings. But there is good in every child, and some talent and some grace, and not unlikely some little beauty, and as teachers we should be quick to acknowledge these things and do our best to help along their development.

The secret of gaining self-control is, as I said, in keeping your eye single. So long as we think we have a various mission and that there are many things in our own and our neighbors' lives which need continual looking after, we shall never be able to accomplish much in the way of self-mastery. We must be consecrated unto our task. Have you ever stopped to think of the meaning of Christ's words, "If thine eye be single, thy whole spirit shall be full of light?" What would it mean to have your spirit full of light? It would mean that it was illuminated, would it not? That where formerly your thoughts were dark or wavering they would suddenly become clear. That your path would become plain before you and the old fear and uncertainty would vanish. Because your spirit would be full of light, God's light, which would lead you safely to your goal. But what is the condition of obtaining this heavenly leading? Your eye must be single,—your heart must be set on the accomplishment of some one thing.

But perhaps you will say, "But I cannot do it. I am always relapsing into my old habits. I cannot be still. I let go one minute and the next minute I find myself straining more than ever."

Suppose some one said to you that at the end of a year you were to be given great wealth and much peace and a plenitude of power, but that during that year you were to bother about nothing except keeping sweet and calm. Would you not readily agree to the conditions? Someone has said it,—Jesus, the Christ, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added."

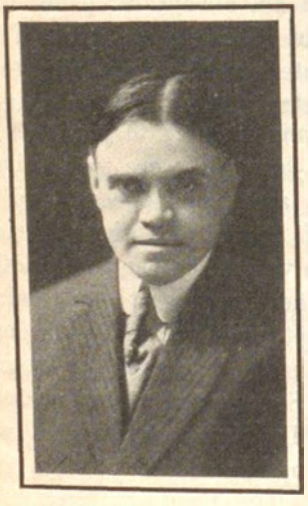
THE END.



EDITH LEMMERT



MAIDA CRAIGEN



WALTER PERKINS

# New Thought

## CONFIDENCE.

By Edith Lemmert.

The child is a natural actor. The games which children play are acting, and they act their best when they are unobserved or think they are.

This gift is the child's possession because of his confidence. He has no dread of failure, because he does not know the meaning of failure. Everything he does is a success. The only difference between his successes is one of degree.

The actor is haunted by the spectre of his limitations, more often fancied than real, more often the ghosts of past failures than the shadows of real difficulties, most often visions self-raised.

The actor who draws strength from new thought recovers the soul freedom of the child, is unbalked by imaginary limitations, acquires the confidence of a buoyant spirit and builds his conception of a character upon the unhampered instincts which go with the freedom from consciousness.

One only feels through thought. Through thought alone can one make others feel. Thought can only pursue a straight course guided by confidence. Thought can only wing its message to others impelled by confidence. Confidence cannot exist in the presence of fear—fear of failure, fear of anything. Confidence is the supreme expression of soul freedom and soul freedom is the child of the new thought.

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## THE WORLD IS READY.

By Adora Andrews.

There are so many things about new thought that appeal to me. First of all its loving inclusiveness, its belief in everything and everybody; the visible world as all God—Good—instead of "no life, truth or intelligence"; its individual freedom from all *inharmony* and lack of whatever nature.

The world is ready and eager for new thought teachings and the Drama is simply "holding up its mirror." Consequently we have the "new thought" play and the natural result of the law—Success.

It is all so understandable. When we realize that of ourselves we can do nothing—but that nothing is impossible to the Spirit; all we have to do is to trust to that Spirit instead of to our little human understanding. Then everything becomes so easy and the strain and tension of the responsibility is no longer ours. We are but the instruments. I think that is what the help is to the player.

Every good wish to you and full and complete understanding and realization to us all.

# and the Theatre

## HOW IT HAPPENS.

By Maida Craigen.

Temperamentally and from the necessities of his calling, the actor has the greatest need of "New Thought Philosophy."

It is expected of him under any and all circumstances to give almost superhuman achievement when one realizes that not only must he overcome fatigue, irritability, illness, grief—indeed all conditions of personal feeling no matter how acute or profound but that he must also without a moment's hesitation or reluctance completely possess himself of the state of mind he is about to portray and be convincing to his audiences as well.

Will power and concentration of mind can accomplish most of these tasks but the re-action is severe and very wearing to the nerves, consequently he is often "happy-go-lucky," adaptability and flexibility being qualities that come to his rescue instead of the realization of his power to harmonize and overcome conditions.

A dozen years ago when New Thought literature began to circulate through magazines and books, the actor, who is an omnivorous reader, became deeply interested in its theories and teachings.

At the same time phrases suggestive of New Thought began to find their way in lines of new plays. At first the author was a bit wary lest the audience should not accept the situations seriously. But audience, actor and author were all seeking the same thing—a new way of arriving at Health, Success and Entertainment of Mind and, eventually if unconsciously, they were helping each other, for the actor needed the new thought philosophy, the audience the new thought play and the author welcomed the new thought conditions.

So, gradually a great work is being accomplished because psychologically we all need "New Thought." A vast number are successfully demonstrating its practical value, its far-reaching influence as the strong, steady undercurrent of life supplying us with Power, Peace and Plenty by the infinite resource of Divine Mind.

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## A LETTER.

From Israel Zangwill.

I am sorry I cannot write the article you suggest because I have to go off tomorrow to Germany to meet a party of Jewish emigrants sent back to Russia by the cruel caprice of your Christian Government. It is this excess of Christianity in the world that is the main cause of my writing what you designate as "new thought" plays. Really life is too short to



MARIE BOOTH RUSSELL



ADORA ANDREWS



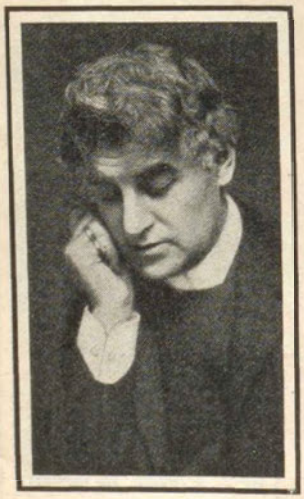
HENRY MILLER



BLANCHE BATES,
"THE GIRL FROM THE GOLDEN WEST."



ELSIE DEWOLF



DAVID BELASCO

write "old thought" or "no thought" plays, or to sacrifice so vivid a medium as the drama to mere amusement.

I imagine that players called upon to play real human beings must have all that is real in themselves called out by this novel demand, and the audience must find similar stimulation in the novel supply.

Please accept my best wishes for your magazine, which, I think, finds the same inspiration in its title as Oliver Wendell Holmes found in the *Nautilus*.

*"Build thee more stately mansions, oh, my soul;*
*As the swift seasons roll!*
*Leave thy low-vaulted past!*
*Let each new temple nobler than the last,*
*Shut thee from heaven with a dome more vast,*
*Till thou at length art free,*
*Leaving thine outgrown shell by life's unresting sea."*

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## FEELING NOT THOUGHT.

By Henry Miller.

Regarding the reasons of other managers for producing new thought plays I know little of the impelling force which actuates them in this. For my own part I have little belief that they really achieve their intent. My desire is to produce the best plays that come to my notice, but I have yet to find one that contains anything but thoughts that are and ever will be old. By this I mean to imply that I have no sympathy with the smug cant of "Art for art's sake."

Fundamentally, the drama is emotional, not emotional, in the restricted theatrical sense, and these emotions are identical from Shakespeare down to our melodramatic thriller. It is in the treatment and expression the difference lies. The expansion of the thought and feeling.

I spent a most delightful evening the other night in witnessing a play which caused me to laugh and cry alternately; this play is called "The Fortune Hunter," and while I am sure the author had no aspiration of projecting a new thought, the values of such a play are manifold. This delightfully simple work could have been treated possibly from a more exaltedly intellectual viewpoint, but I doubt if it would have been more potent than in its present form. I am citing this play merely as a justification of my theory that we must primarily feel in the theater.

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## NEW THOUGHT AND THE ACTOR.

By Walter E. Perkins.

I am interested in new thought because I find its followers are the happiest and most prosperous among us. Many, who scoffed only a few years ago, are firm believers today. If it accomplished but the one thing—helping to keep up one's courage until the good that is only ready and anxious to come, does come, then it is worth everything to us.

That we are beginning to realize this is especially noticeable in the theatrical profession, which under the old beliefs has more of heartaches and discouragements than fall to most other lines of endeavor. It teaches us to deny fear and look only for the good, thus making magnets of ourselves

to attract the good. If we do not always get the thing we set our hearts upon—something else better and bigger is bound to come. This has been demonstrated many times to me in my profession. I have seen invalids, who had lost all hope, rise to positions of power—cases given up by the doctors cured—poor, discouraged souls made happy and prosperous.

The good that *The Nautilus* is doing, and Shelton and others, can hardly be estimated. I believe that everyone should read them—and all in this vicinity should know of and attend the splendid "success talks" of W. Ellis Williams and Dr. Sears. They have started many on the upward path—out of the depths of despair into the radiant light.

Authors and playwrights are beginnig to realize the uplift of the new thought belief, and in bringing its doctrines into their works, they are reaching a large class who otherwise would never know the real truth. That we may all realize more and more of this great good is my earnest desire.

## A HOPE LETTER.

From Elsie DeWolfe.

Your letter of July 27th has been forwarded to me here (Paris). I cannot write an article for you about my belief and interest in new thought. I can only hope with all my heart that it may do for others what it has done for me. It has made all life seem a different and better thing, and has given a peace which passeth all understanding.

## "THE GIRL OF THE GOLDEN WEST."

By Blanche Bates.

You ask why I am interested in the new thought movement, do you? I'll tell you. It is because it tells me *what* to do and does not say "You shall not." It tells me to forget hidebound prejudices and traditions, and to look to the East for a better day. It tells me as did "The Girl of the Golden West" that a man's a man, and a woman's a woman, and that at the last we are humans—to whom nothing but the future matters. It takes me out on my farm with the sunshine, the air, the birds and the trees as my friends—and my religion. Its ritual is Kindliness and Happiness. It tells me that the church of good is *the* church. It makes me eager to spread laughter and gaiety—as I am soon to have the opportunity in "Nobody's Widow." It has convinced me that cares and troubles are invariably one's own fault, and it has shown me that the only remedy is to deny their existence by a positive attitude of "it might of been worse," and "it's going to be better."

## NEW THOUGHT AND THE ACTOR.

By Marie Booth Russell.

New Thought is the salvation of the actor from the beginning of the season to the end.

The knowledge of his oneness with the Universal Spirit with its Omnipotence, the realization of the "I Am," and the consequent truth of the "I Can and I Will" uphold him through the weary besieging of managers' offices, the difficulties of hard-won interviews, the alternations of hope and disappointment, the fluctuations between the extremes of joy and sorrow that seem to mark the artistic temperament.

By teaching the proper valuation of self which gives sufficient self-confidence without undue egotism of bearing, New Thought helps the applicant to create the proper atmosphere, to place himself in harmony with (or at least not to antagonize) the gruffest bear that ever growled "Nothin' doin' today; leave your address."

By affirmations, auto-suggestions—call them what you will—he is carried through the ordeal of rehearsals with a strange company. The hours of concentration, the periods of "going into the silence" develop an insight into the character he is to portray, until he is able to get under the very skin of the role and divine the soul of the man he is to be to the public.

Rehearsals over, the horror of the first night looms before him. By proper breathing, by mental whispers of *"Peace, Courage, Strength, Power,"* to himself and his companions, by placing himself en rapport with his fellow players and his audience, he is able to conquer the hobgoblin of stage fright and "get over the footlights" to the brains, the hearts, the senses and the very souls of his hearers; and they say he gives an "inspired performance."

He drops his old time speculations as to the success of the piece. He worries no longer over the failures of the past, he only remembers its lessons; he strives always to improve the present, letting the future care for itself. He demands the success that he knows is already his, if he will but reach out and take it.

A young girl I know had acquired the unfortunate habit of always turning the clouds

inside out and painting their silver linings jet black. She called at Brucewood the other day with such a beaming face that I said at once, "Congratulations on your splendid engagement."

"Splendid engagement?" said she. "I've no engagement at all," and she laughed.

"Then you've fallen into a fortune."

"I have indeed," she replied, "but not the kind you mean. I got so sick and tired of everybody calling me the 'Persistent Pessimist' that I've set out to reform my whole scheme of life. I'm a double-dyed New Thoughter and I don't care what happens, I know I'll be all right."

"Congratulations then on the immense fortune you've acquired," I told her. "It's worth seasons of sure-thing engagements with a Broadway company at a top-notch salary. Tell me all about it."

"Well, I started reading some of the little magazines you are always lending around, and I suddenly realized the truth of the saying 'Thoughts are things.' I noticed that every time anybody said, 'It's a fine day,' and I answered 'Yes, but I think it'll rain before night,' it usually did. When anyone said, 'I'm fixed for this season. Good management, metropolitan success, fine company, long tour,' and I said, 'They say it's going to be an awfully bad season,' it generally turned out that way and my friend's company stranded.

"You know I've got the name of being very superstitious. Well, I've only two superstitions left—the mascot and the hoodoo. The mascot is the person that brings luck as we call it wherever she goes, by always expecting and predicting and doing good things; and the hoodoo is the grumpy individual with a grouch, who always brings bad luck because he always expects and predicts it and says 'I told you so' when it happens.

"Yes, sir, thoughts are things all right, and no more professional hoodoo business for mine. I'm not worrying. I know it's late in the season, but I'll get my engagement yet. It's waiting for me somewhere. All I have to do is to go there and demand it."

And she did. Three days later she wrote me: "I've got it! Walked right into ———'s office with my newly cultivated personality, and he discovered I was the very woman for the lead in that piece ——— ——— that's been running for two years in London. And what's more, I'm going to make a hit."

And she will!

*Thoughts Are Things.*

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# The Music Mind.

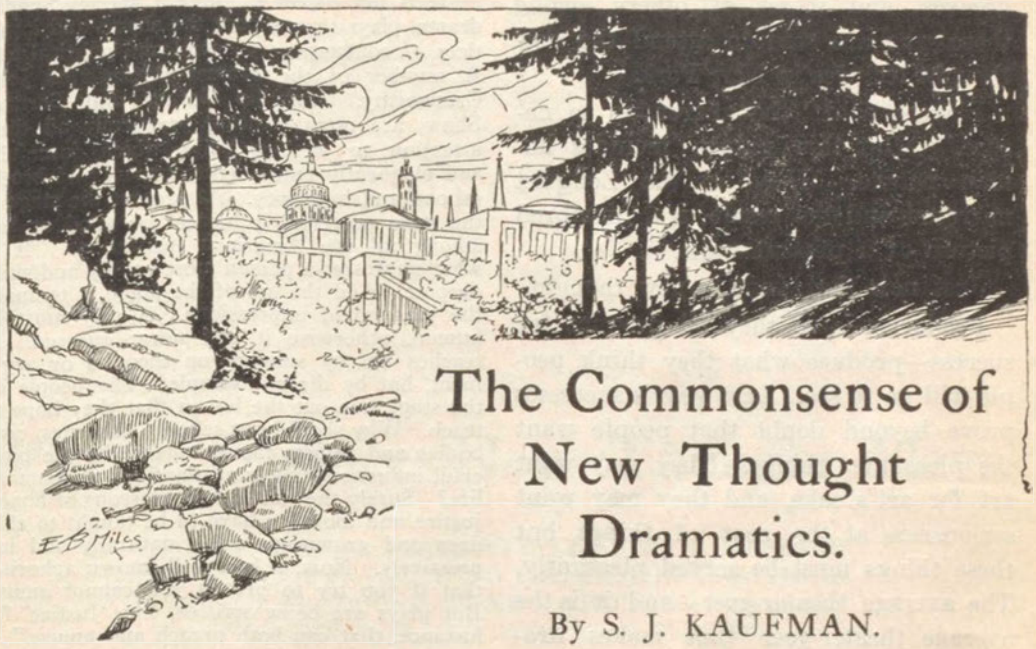
By Irven.

**Like to the sweet Aeolian harp**
**Be tuned to catch the wind,**
**To turn to music pangs—tho' sharp—**
**By thy adjusted mind.**

**Wail, that the wandering zephyrs bring**
**Forth dear inspiring strains;**
**Thy tones to some sad heart will sing,**
**Thy voice thrill weary veins.**

**Speak in its soft insistent way**
**The Truths that cry at soul,**
**And some one listening soul will say,**
**"Lo! there a higher goal!**

**"Lo! Strongly now I feel the strength**
**To reach it. Life is long**
**And tho' I fail I shall at length**
**Arrive—urged by thy song!"**




# The Commonsense of New Thought Dramatics.

By S. J. KAUFMAN.



*"New Thought: An appreciation of good things. A breaking away from the old forms of thought to the newer ones of optimism and cheer."*

That is what you will find in Webster 'ere long.

That is why new thought has a fascination for folks theatrical; and that is why folks theatrical have a fascination for things new thought.

The lives of players are necessarily unusual and strange. Lack of permanency of home is the chief cause. Then the absurd, old-fashioned prejudice against actors and the opposition to the stage which still exists in many churches, has made players oppose dogmas and made them think for themselves.

The player portrays life. The lines he speaks contain of necessity, thought. So thought becomes incidental. The average actor is superstition-filled. The weird attracts him. The metaphysical and the occult find a place in his thought. So it is a small step from thought of the real to thought of the weird.

And it is not long then before the absurdity of everything save common sense convinces the actor that the ideal is formed by a life of cheer and optimism, a life of today with a hope always of tomorrow, and a life not so much for fame and fortune as for happiness.

In new thought he finds these and more. He finds phases of it in literature, art, music, psychology—and these he makes his religion.

That explains why so many players are interested in new thought, and why one finds names like Julia Marlowe, Blanche Bates, Olga Nethersole, Maxine Elliott, Billie Burke, Eleanor Robson (now Mrs. August Belmont), Hattie Williams, Mrs. Forbes Robertson, Rose Stahl, Bertha Galland, Ida Conquest, Elsie DeWolfe, Beverly Sit-

greaves, and scores of others among those who are said to attend the new thought lectures in New York.

Players hold "the mirror up to nature." But this nature includes human nature. They see the Zeitgeist mirrored and the result is a mirrored picture of a present want.

Just now that want is new thought.

Producers—and they all produce for success—produce what they think people will go to see. Last year's successes prove beyond doubt that people want the pleasanter things. They may want art for art's sake, and they may want seriousness at the root of things, but these things must be served pleasantly. The average theater-goer—and it is the average theater-goer that makes dramatics possible—may not be the *tired* business man but he is none the less a business man who doesn't want his cares added to by fretfulness brought about by unpleasant things on the stage. It was interesting to see the effect that "The Dawn of a New Tomorrow" had on its audiences. Several times when I saw the play I watched the audiences as they came in and again as they came out. The change was refreshing! Mr. Tyler in this number of *Nautilus* tells of the effect of the play on the company, so that we must conclude that new thought plays make for good.

And this holds in musical attractions, too. Three pieces of delightful character, "The Dollar Princess," "The Arcadians" and "The Chocolate Soldier" were last year's successes. Contrast these with the farces that held forth at Weber's, from the standpoint of their effect on the people who spoke the nauseous lines night after night, and the audiences who heard them.

Interesting, too, in this connection is the announcement of Mr. Frohman's plan for his Sunday theater. He says:

"It is my object to offer a special Sunday drama, plays that expose the shams and injustices of contemporary social and political life. A number of the dramatists, such as John Galsworthy, Granville Barker and Bernard Shaw, are now devoting practically all their attention to writing plays which forcefully and eloquently teach righteousness and brotherhood and humanity. At present the stage is the most powerful influence for good or bad among all the American institutions. It is what impresses a person most vividly and sinks deepest. And the art of the stage is to make the most vivid impressions. A play must be human, otherwise it can never succeed. It teaches not by summed-up theories or argument, but by direct example. The people on the stage live out the lesson that they hope to teach. Why should not schools, churches, civic bodies and reform movements invite the powerful influences and interpretations of dramatic life? Surely the fundamental lessons of honor, justice and morality have to be taught to children and grown-ups alike, naturally and impressively. Now, it is a well known aphorism that if you try to preach you cannot amuse. But plays are being written, like 'Justice' for instance, that can both preach and amuse."

"The Blue Bird" just produced at the New Theater has a new thought theme—happiness. The Maeterlinck play is a fairy story filled with symbolism, mysticism and philosophy. In the Province of Lorraine the blue bird is the ancient symbol of happiness. Maeterlinck sends Tyltyl and Mytyl, children of a woodchopper, to search for it. They find many, but the moment they are captured the birds change their color. Eventually the blue bird is found in their own home where it has been all the time. They give it to a child that she may be made well. She recovers and the blue bird then escapes. Maeterlinck is too good a philosopher to permit complete happiness to be retained. One must always search for it, and finding it, lose it and search again.

Of the other plays already produced this season, "The Country Boy," in its plea for young men to keep away from the cities; "Mother," with its wonderful appealing heart interest; "Smith," in which John Drew makes you glad you do some work; "Get Rich Quick

Wallingford," which proves that sin is only misdirected energy—these are a few of the big successes with practical developing ideas. Later I shall tell you of them rather more in detail.

Edith Wynne Matthison, whose work at the New Theater last year was so splendid—and of whom some one said to me, "Her words are like drops of gold"—recently said:

"I believe more in the optimistic play—the drama of encouragement—the drama of love—for, as the Virgin, in the place of Sister Beatrice, sings:

There is no mortal sin, where there has been
no hate.
Love one another.
There is no sin too great for God to pardon;
Pardon each other.
There is no sin can live
If love hath vigil kept.
There is no soul that dies
If love but once hath wept."

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# Why I Produce New Thought Plays.

THE APPEAL OF PLAYS VITALIZED BY A MESSAGE TO HUMANITY—TOUCHING THE RESPONSIVE CHORD —EFFECT PRODUCED BY NEW THOUGHT PLAYS ON THE PHYSICAL CONDITION OF PLAYERS.

By GEORGE C. TYLER.

The above heading under which I have been asked to write a few words, is, in a measure, misleading. I want to have it clearly understood from the outset, that I have never produced a new thought play because of its new thought teachings. Even were I an advocate of these teachings, I would not, as a member of the firm of Liebler & Co. have the right to attempt to promulgate my personal beliefs and theories through the medium of the plays produced by that firm. What I do insist upon, however, is that the plays selected for production should do something more than tell a story. I am firmly convinced that the day of the play that existed for its plot's sake solely is over. Successful plays today are problem plays —not in the sense that the abuse of the term has given it, but plays vitalized by serious ideas, motives, or a message. They need an appeal to give them backbone. To strike a responsive chord, that appeal must be right up to the moment. It is here that the significance of my production of a number of new thought plays is to be found. The fact that so large a proportion of the plays submitted to me that came up to my requirements are new thought plays is indicative of the strong hold that movement has taken upon contemporary thought.

Among the plays of the past few seasons that have won success for Liebler & Co. are Mrs. Burnett's "The Dawn of a Tomorrow," Zangwill's "The Melting Pot," Patterson and Ford's "The Fourth Estate," Tarkington and Wilson's "The Man From Home," Moffett's "The Battle," Armstrong's "Alias Jimmy Valentine," Crawford's "The White Sister" and Blossom's "Miss Philura." Each play has had its purpose. Just in so far as that purpose has been woven

into the very texture of the play itself, made part and parcel of the structure of the piece, just so has its popular appeal been strengthened. As I have said that the play nowadays cannot exist solely for the sake of its story, neither can it win favor for its underlying theme alone. I say this because since our production of "The Dawn of a Tomorrow," scores of playwrights have labored under the impression that the injection of a little new thought flavor into their manuscript is all that is necessary to make them acceptable to us. The underlying idea of the play is of vast importance, but it must always be kept in subordination. A play that preaches is insufferable.

Before dismissing the subject, I should like to say one word in favor of the new thought drama. With "The Dawn of a Tomorrow," in particular, I have found the optimism of such a play of incalculable value to the player. The leading part in Mrs. Burnett's play is one of unusual length. Miss Eleanor Robson, now Mrs. Belmont, its first exponent, was a frail young woman physically, frequently worn to a shadow by her season's work. Yet she found the spirit of the role so refreshing, that, throughout the two long seasons during which she appeared therein, she experienced none of the fatigue that was customary with her. She finished each season in as good physical condition as was hers at its outset. Miss Gertrude Elliott, now starring in the role, has had a similar experience. Despite the length of the role, and the warmth of the season in which she first assumed it, she has never suffered that wearing exhaustion that is altogether too frequently the penalty of earnest, painstaking work.

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# The Golden Chain.

By Marchesa F. Alli-Maccarani.

**O wouldst thou forge once more the golden chain**
**That leads to joy through grief, to Heav'n through pain,**
**Believe this Earth's no piteous vale of tears**
**But a bright mount of joy—let the dead years**
**Bury their garnered dead if thou wouldst know**
**Of life and love the rapture and the glow.**
**Say if thy loved ones wrong thee, "I'll not fret.**
**O why should I the love of years forget**
**For a brief passing wrong?" and if the wrong**
**Be long and the joy brief, say, "Love's so strong**
**Its sweetness far outweighs the heaviest woes,**
**More potent is one kiss than many blows.**
**Love in an instant quicker will vibrate**
**Than coldness can through long years of slow hate.**
**Nay, if mistaken crooked ways they tread**
**Light on their darkness my true love shall shed."**
**If others will not care for love of thine**
**No chemist's skill, remember, can combine**
**The force of ev'ry atom and be still**
**And reverence the universal will.**
**Say if some hate thee as the night the day**
**"It is no crime to follow Nature's way."**
**Thus dwelling but on things of good report**
**Holy and pure shall by thy thought be wrought**
**That golden chain by which thy soul shall rise**
**To its own self-created Paradise.**

# VIEWS AND REVIEWS

—BY—

**WILLIAM E. TOWNE**

*To Be Happy.*

It is the practice of almost all of us to look to some far-off future time for our enjoyment. We always say to ourselves: "tomorrow, when this or that happens, I shall be happy. It will give me joy." And lo! when tomorrow arrives, we are still looking to the future for our happiness.

It is only in the now that we ever find real happiness. Contentment and happiness is largely a condition of mind. If our attitude toward life is such that we look for benefit to ourselves from each experience, we shall find happiness constantly near us, even if not always realized. If, on the other hand, we believe that evil, unpleasant and harmful experience can come to us, if we fear it, if we are impatient, and always worrying about the future, we create a condition of mind entirely foreign to happiness. We do this ourselves, and it bears little or no relation to our environment, as a rule, or to the daily experiences that are ours. Both the cause of unhappiness and discontentedness and the remedy are in our own hands.

A firm decision that we will recognize and hold in mind only the *lesson* to be derived from each unpleasant experience, that we will prize the knowledge gained and turn to the future with faith, will help us to realize poise and contentment.

We are also apt to expect too much for what we give to life. We have to earn all that we really gain from life. Otherwise there would be no justice in the universe. Peace of mind cannot be acquired in any way except by earning it. It cannot be passed on from father to son. It cannot be bestowed even upon one we love. Each must earn it for himself.

High above all else as a means to happiness, stands a steady faith in the unchanging principle of good, which infuses all life. To make the acquaintance of this principle, to recognize it in every act, to look for it in experiences which are unpleasant as well as those which are pleasant, is the surest way to realize the joy of living.

Emerson finely expressed the beautiful abandonment to the law of life which is necessary to contentment, when he wrote: "I am thankful for small mercies. I compared notes with one of my friends who expects everything of the universe, and is disappointed when anything is less than the best, and I found that I begin at the other extreme, expecting nothing, and am always full of thanks for moderate goods. I accept the clangor and jangle of contrary tendencies. I find my account in sots and bores also. They give a reality to the circumjacent picture, which such a vanishing meteorous appearance can ill spare. In the morning I awake, and find the old world, wife, babes and mother, Concord and Boston, the dear old spiritual world, and even the dear old devil not far off. If we will take

## VIEWS AND REVIEWS

By WILLIAM E. TOWNE

the good we find, asking no questions, we shall have heaping measures. The great gifts are not got by analysis."

*For Those Who Have Failed.*

Have you failed in something?

Be glad. You are now close to the foundation of success. You are all ready to build again. Experience has taught you something. You can do better next time. Look the ground over carefully, make your plans with common sense, attract toward you an atmosphere of faith, drop out the worry thoughts you have been holding and then START IN TO WIN.

Do not hamper yourself by holding on to the past. *If* you have failed, no amount of regret and repining and grumbling is going to bring back your opportunity. BUT A BETTER OPPORTUNITY IS ALWAYS AHEAD, BECAUSE YOU NOW POSSESS ADDITIONAL KNOWLEDGE. This additional knowledge, wisely used, will bring you something better than you have missed. Now is the time to get in and dig. Of course it is well to first be reasonably sure that you have something worth digging for.

The reason men yield to failure is that they do not recognize the ebb and flow which takes place in every condition of life. When conditions are shaping for the ebb of success, do not become discouraged. Look only for good results—for the best possible results. You thereby put yourself under the protection of a great natural law, and you do more to set in motion the vibrations of success than you could do by any amount of physical rushing about and mental stewing.

The foundation of all success is confidence—confidence in the possibility of success, in the beneficence of the universe, faith in your duty toward your own future and toward your environments. This may sound very timeworn, very like platitudes, but—it is true. Test it for yourself. Praise your opportunities day by day. Train your mind to look out upon the world with faith.

The mortal mind is apt to doubt and shrink back at every turn when it faces the unknown. Trust the divine mind which works through you, and harmony will build into your life, and you will know that out of every experience good, and good only *can* come.

It is the images of fear and weakness and failure which the mortal mind creates, and which you allow to hold your attention, that sweep you into the mental currents of failure.

Grow a wide, deep faith—a faith based upon a belief that you are one with the sources of Life.

Be not so sure that you have failed. Failure is often not what it seems. It is often better for the old rubbish to be cleared away that the new structure may be made stronger, its foundation laid deeper, its walls rise higher.

It was Goethe who said, "Our glory consists not in never falling, but in rising every time we fall."

And the blessed old white-haired Whitman sang in his mystic way:

I play not marches for accepted victors only,
I play marches for conquered and slain persons.
Have you heard that it was good to gain the day?
I also say it is good to fail, battles are lost in the same spirit in which they are won.

## VIEWS AND REVIEWS

By WILLIAM E. TOWNE

*Honesty in High Places.*

The American people are growing more honest. About the only question that used to be asked of the big corporations was "is your business profitable." Roosevelt and a few other public officials have of late years persisted in also asking, "is your business honest?"

When proposed new legislation was laid before these men, they have inquired, "is this just to ALL the people?"

Naturally this has proved embarrassing to those accustomed to consider only such actions as "is it good business?" and "will the traffic bear it."

We have not yet passed the point where an honest man may cause all sorts of embarrassment to "big business." To interject plain honesty into business, and into the government's consideration of the rights of big corporations, causes old timers and the conservatives to assume an injured air, and sets them to wondering what we are all coming to.

We are undergoing a reaction against the get-rich-anyhow idea. The game of grab, which is termed "big business," is not as respectable as it was. The people are coming to demand honest treatment from the big corporations. Plain justice for *all* the people is beginning to receive some attention.

*A Step Forward.*

There is a peculiar spirit of fair play pervading Roosevelt's Osawatomie speech which is rarely present in a public political utterance. In the New Nationalism is embodied a most practical and forceful statement of our present social needs.

Roosevelt stands as spokesman for the very best progressive element in America. He represents all that is most vital in our national life. He gives expression to that impulse toward real union, a drawing together of the nation upon a basis of true equality of opportunity, so far as that may be achieved in a finite world. He stands for a consideration of the rights of the individual, whether he be rich or whether he be poor.

There are very few public men of ability who can see more than one side of a subject. We have honest and earnest workers for the cause of labor as opposed to capital. The corporations have their defenders, too, who look upon organized labor as the source of all industrial evil. Each looks upon the other as a foe to be conquered.

The New Nationalism would bring the warring elements of society together upon a broader basis of *mutual* co-operation which would insure to each man what he is entitled to. It would bring under government control and regulation the public service corporation which has grown big enough to become a public menace, if administered unrestrained by unscrupulous private individuals.

This new political program recognizes that no member of the social body should be entitled to rights and privileges which the remainder are not also entitled to. The race is a unit, that which works to the detriment of a part re-acts unfavorably upon the whole.

The New Nationalism is a clarion call to place the American government upon a higher plane of practical utility. It

is the outgrowth of a fuller realization of the spirit of unity. This spirit is significant of the highest national development. It is a product of evolution. Its birth and growth in America is inevitable. It will ultimately lead to the socialization, in degree, of our great industries.

It is useless for those who cling to the old because it is old, and because it has been found to grant opportunities for graft, to prate about allegiance to the constitution and respect for law. Christ was crucified by those who represented allegiance to the letter of the law, and so to day, those who are loudest in their appeal for the constitution and the letter of the laws of our fathers, are the first and most serious violators of the spirit of those very laws.

All hail to the New Nationalism, which seeks to bring the people of America closer together, in a spirit of unity, upon a practical working basis of justice honestly administered.

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***The very universe in which we live is the result of the thought energies of God, the Infinite Spirit that is back of all. And if it is true, as we have found, that we in our true selves are in essence the same, and in this sense are one with the life of this Infinite Spirit, do we not then see that in the degree that we come into a vital realization of this stupendous fact, we, through the operation of our interior, spiritual, thought forces, have in like sense creative power?***

*—Ralph Waldo Trine.*

## Circle of Whole-World Healing

**Conducted by THE EDITORS.**

Would you be at peace? Speak peace to the world.
Would you be healed? Speak health to the world.
Would you be loved? Speak love to the world.
Would you be successful? Speak success to the world.

For all the world is so closely akin that not one individual may realize his high desire except all the world share it with him.

And every Good Word you send to the world is a silent, mighty power working for Peace, Health, Love, Joy, Success to all the World,—

Including yourself.

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Will you join all the readers and the editors of *The Nautilus* in daily periods of Whole World Healing? No membership, fees or special duties, no joining of anything but a spiritual movement. The entire visible sign and direction of this Circle of Healing appears in this column, in each number of *The Nautilus*. You join the Circle in thought only; no letters, fees, etc., are connected with it. You are free to secede when and how you choose.

No duties are attached and only one privilege. That of holding your own version of the thought expressed herewith, sending it out to all the world each night before you sleep, and as many times during the day as you think of it.

Each number of *The Nautilus* will carry in this column the thought to be used daily until the next number appears.

The emolument of membership in this Circle is *The Cosmic Consciousness.*

Which includes Health, Happiness and Prosperity to every creature.—THE EDITOR.

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### *Key Thought for Daily Meditation*

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***We learn that God Is; that he is in me; and that all things are shadows of Him.***—*Emerson.*

# THINGS THAT MAKE FOR SUCCESS.

*A Correspondence Department.* *Conducted by the Editor.*

*If you have discovered something that makes for success, or if you have seen some one find and surmount, or remove an obstacle to success, let us hear about it.*

*We are publishing herein many bright thoughts from our readers, each over the name of the writer, unless a nom de plume is substituted.*

*Letters for this department, which must not be too long, should be plainly written, on one side of the paper only, and should not be mixed up with other matter of any description.*

*To the writer of the most helpful success letter published (as a whole or in part) in this department of any number of the magazine, we will send THE NAUTILUS for two years, to any address, or two addresses, he may designate.*

*To the writer of the most helpful success letter printed in six months, we will send $5.00 in money in addition to the subscriptions. Prize winners announced in number following publication of their letters.* EDITORS.

*Success Letter No. 287.*

Success is a term of many definitions—depending on the point of view. Perhaps it does not mean quite the same to any two persons, and upon what it does mean to each one of us depends our real happiness. Too often it is taken to mean accumulation of money; but this is not the true viewpoint—far from it.

Success is more than fortune making. The man who works like a slave for forty years that he may gain his millions, even if he uses his money to endow libraries, is no type of true success. His name may be cut in stone for some years, but he himself has not truly lived. He has missed the joy of living while he grubbed for dollars through forty years.

*Success means a joy in each day's life.*

Today is ours. It will be a successful one if we are happy in the work we do and know that it is only a foundation for better work tomorrow.

Have you thought of the things you want to do when you are ready to do your life work? Listen to your own soul for a little while and hear what it would tell you, a message from yourself to you. Whatever you may wish most to do—whatever you will be happiest in doing—it must have under it the foundation rock of being useful to mankind. It may not be a career of fame, you may want most to do a commonplace line, but if you can say to yourself, "I will do the work I love for itself, the work too that will be a good thing for everybody if it is well done," then you are well started on the highway to success.

A life of loving service to humanity—and so to God—is the life that is truly successful.

Success comes to the person who is willing to do a little more than he is paid for doing.

To the person who does not listen to scandal.

To the person who is glad to have others succeed.

To the person who feels himself a part of the business concern, who feels a pride in its well-being, and who determines his own little part must be well done.

To the person who can remember and forget; remember his duties and forget his grievances.

To the person who finds joy and happiness in each day of life.

To the person who loves achievement for the common good rather than for selfish use. —ALICE V. HARRISON, Centralia, Wash.

*Success Letter No. 288.*

"The measure of success is in human emotion,—in human desire." In every successful life there must be something desired above all other things, something the longing for which will act as a spur to earnest endeavor, even under adverse circumstances; something for which we are content to work and wait.

In every successful life there must be a dominant idea that controls the thoughts, words and deeds, an idea and desire intense enough to cast out all habits of thought and action detrimental to it. And for success in any one line, something must be sacrificed in another line. If love is the supreme idea, business, art and outside achievements suffer; if business be dominant, love is often deprived. Constant intellectual activity and much serious thought leaves little time or inclination for frivolity; while social success includes more of the pleasures than the work of life.

But together with this dominant idea, or rather submerged into this idea must be unselfishness; some person or persons aside from self, someone to share the joy of achievement; some one the thought of whose benefit arising from successful endeavor, will be a source of joy in moments of victory, and an inspiration in moments of despair.—E. M. R.

*Success Letter No. 289.*

I read with much interest the success letters printed in Nautilus every month.

But no one, as yet, has touched the keynote of what, to me, means perfect success, so I will give my opinion.

To me, success means to live our ideals, or to finish every task that we undertake to perform in an ideal manner, before we go to the next one.

This is not difficult when we have formed the habit.

Friends, try it for a year and note the effect.

No matter what occupation you follow, you can make every little act of your lives a perfect success, by doing it just the best you know how.

You will receive full compensation for the effort from the beginning.

Your life will be much more satisfactory to you and to every one with whom you are associated.

Your work will be appreciated by every one, and you will be continually preparing yourself for a higher position.

Who could be more successful than he who makes every act of life a perfect success?

Some call success getting money
Some over men having power,
But to me the key-note to success
Is living OUR lives every hour.

—C. A. WHITNEY, Wysox, Pa.

*Success Letter No. 290.*

I know a little woman who keeps house for her grown children, and, to help along, takes boarders.

This little woman has been receiving a great many *true* thoughts the past few years, and as she receives them she writes them down. The thought came to her to send some of them to the magazines; but for some cause or other they came back refused.

Now, this little woman has always been an optimist, although she did not know it, for she always looks on the bright side of things. And when she can not see the bright side, she keeps on looking till it comes, because she believes that every cloud has a silver lining and if she sees a cloud coming she keeps looking for the lining and at last the cloud passes by almost unperceived.

Well, as I was saying, she was not discouraged, she just took some of the thoughts she had been receiving and had them printed in motto form and is doing well with them. She says she has started to put them into a book and when she gets it out she will send Elizabeth one. So you will likely hear all about it some day.—ALBERTINE E. WILLIAMS, Pasadena, Cal.

*Success Letter No. 291.*

In a recent issue of a certain art magazine there appeared an article containing advice to wood carvers. This affirmed that success was best attained by eliminating all unnecessary details and concentrating the attention upon the most striking and essential points. The same theory applies to other lines beside wood carving. Too often, we waste our time on trivial and unimportant matters until we lose sight of life's deeper meaning. We are truly cumbered about by many cares, which would quickly dispose of themselves if we would but let them. Sometimes a negative effort is easier to sustain than a positive one. Just a "letting go" of old theories rather than the "taking up" of new ones. If we could thus simply eliminate from our lives all except that which we consider really good and true and beautiful, we soon would realize both the spiritual and material meaning of the word "success."

The view from one window may be unlovely and grotesque; but fleecy clouds float above us, and, beyond, the sun is shining.—KATHERINE H.

*Success Letter No. 292.*

To be successful you will have to utilize your ability to the best advantage for the good of your patron, as well as for yourself. It is not the person who has the most means that is the successful. In my opinion the one who can overcome the greatest difficulties, and to keep up under the hardest tasks and disadvantages; who with the small store of means overcomes all these obstacles and makes an independent living; gives full value for all he gets; cheerfully performs his tasks. That one is successful. (Seventy-eight years old.)—B. Z. KLOCK, 312 West Laurel street, San Antonio, Texas.

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**THE PRIZE WINNER FOR OCTOBER** is Thomas F. Lockhart, Wellington, Mo. If Mr. Lockhart will let us hear from him the prize will be sent wherever he wishes.

We are sure all our readers will agree that the award has been justly made. Anyone who could triumph over such terrible conditions deserves to win.

More of these helpful and inspiring letters will appear next month.




*"Oh, wad some power the giftie gie us*
*To see ourselv's as ithers see us!*
*It wad frae mony a blunder free us,*
*And foolish notion."*

A DEPARTMENT OF
CONSULTATION AND SUGGESTION
CONDUCTED BY ELIZABETH TOWNE.

*In this department I reply to the 1,001 odds and ends of life-problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of The Nautilus. Every reader is welcome to what advice and suggestion I can give. Welcome, all! If you are in a hurry for your answer enclose with your query a stamped self-addressed envelope, with four cents extra in stamps, and Madge will mail you a copy of my dictated answer. Do not write orders or other matters on the same sheet with Family Counsel matters. Observe these requirements strictly—if you can't obey me in these small matters how shall you obey God and be blest?* ELIZABETH TOWNE.

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C. T. R.—It seems to me there is only one thing to do under such conditions. Take her at her word and marry the other woman.

F. W. K.—You will find your three questions answered in the editorial department in this number or in the next two or three numbers of *The Nautilus.*

H. J. M.—The "signs of the silence" are silence. The man who is "absent-minded" is in the silence for the time being. You are "in the silence" all the time. When your mental chatter is stilled, you realize it. Be still and know.

Q. E.—If my name were "Poorman" I would *not* change it! I would certainly consider myself bigger than my name, and I would *demonstrate* it for my own satisfaction! Neither would I select a house according to the number that was on the door. Though I *might* take it as a good omen if I found my choice of a house happened to have my affinity number on the door! You see, I believe in accepting all good omens and good suggestions and being glad of them. But I believe in pooh-poohing vigorously every adverse suggestion that crops up. And I have flouted and disproved more bad omens and dismal suggestions than you can shake a stick at. Go thou and do likewise.

U. A.—The more you "worry" about your hair, the worse it will turn gray and come out! Put your energy into doing something for your scalp. Exercise it by massage and by pulling your hair, a la Macfadden. There is a chapter about this in "Practical Methods for Self-Development." In addition to this, keep your body in a healthy condition. Falling hair is a blood disease!—in other words, if your blood is rich and pure and circulates freely, your hair will be healthy and prosperous along with your skin and your internal organs. I doubt if your troubles in infancy had anything to do with your hair falling out now. As to freckles, get a good freckle lotion from a reliable drug store and use it persistently. Also shade your face from the sun when you go out. But I wouldn't bother much about the freckles unless they are too numerous.

M. F. W.—If you have headaches after using breathing exercises it is because *you do not follow directions. Do it easy,* and the breathing exercises will not cause a rush of blood to the head. Stop before you bring on a headache, don't fill your lungs so full or hold your breath so long. Do it easy and keep at it day after day. Bye and bye you will find that you cannot breathe yourself into a "splitting headache." The immoderate use of any sort of exercises will bring on a headache. Breathing is no exception to the rule. But it is the immoderation which does it, not the breathing. You *could* drink water enough to make your head ache, not to mention your stomach. You can chop wood enough to bring on a headache, you can write poetry enough to do the same thing. And yet all of these things are good, and good for you. Let go, take things easy, and trust to *leisurely persistence* to develop you.

A. M. B.—I have heard of cases of catarrhal deafness being cured by the new thought. I never keep a record of these things, and cannot give you names. There is no reason why the principle of non-resistance should not be applied just as effectually in catarrhal deafness as in any other form of disease. Dr. Stockham's statement of the principle, in our January number, is a good one. Remember in connection with it that Jesus and all His disciples declared that, Whatsoever Things Ye Desire, *Believing,* Ye Shall Receive. Faith and works must go together. In connection with this remember the experiment with the muscle bed, whereby it was plainly demonstrated that the blood is directed to any part of the body upon which the thought is centered. And it is the blood that makes the healing energy according to physical scientists. "The life of the flesh is

the blood," says an Old Testament teacher. Whether the healing power is in the blood or in the spiritual energy that goes with the thought, makes no difference. The fact is that your subconscious or superconscious energies know how to do the work and will do it—*if you believe and keep on believing.*

W. S. S.—Most assuredly a Libra woman can be a good housekeeper! If she is not it is because she doesn't put her mind and will into it. The best housework girl I have ever had is a Libra, and my little Libra stenographer is her mother's right hand housekeeper at home. My father was a Libra and an A1 man about the house. I know another Libra who was the worst housekeeper I ever knew—but she thought housekeeping was common and low and that she was made for something better. Her ideal was to write poetry. She wrote indifferent poetry and never did *anything* well up to the last time I saw her! Perhaps she has got on to the right track by this time. It is not so much what you do in this world as how you do it. If you have housekeeping to do make a fine art of it, and don't you give it up until you have succeeded. Then you will find ways opening so that you can give it up without a bit of trouble if you want to. Life has put you in your class, and life will keep you there *until you learn the lessons* and become an artist in the work of that particular class. Read my "experiences in Self-Healing"—go thou and do likewise.

S. M. H.—Yes, I think it possible to make *any* kind of work pleasant; to turn any kind of drudgery into agreeable and self-evolving exercise. The key to this is to put the imagination into the work, and the instinct for thoroughness. Yes, this means that you "must do perfectly all these things before you can be relieved of that which you do not enjoy." But I wonder if you know just what that means? To do a thing perfectly, you must enjoy doing it! In other words, no matter how letter perfect your actions may be, they have no soul unless you can put *joy* into the doing. They are dead deeds, until the joy of doing has made them alive. Do you see the point? To do your work perfectly *just for the sake of getting rid of it,* is likely to defeat your purpose, for it sets your mind not on the joy of doing, but on the *hope* of the joy of getting through with it. This means strain, which is death to the joy of doing. Resignation is the first principle to be observed. It may be that there is nothing the matter with you except that you work too many hours a day. Your work is varied enough to keep you interested. Perhaps all you need is a change for a few days. Go on a vacation. But at any rate take a mental vacation. Turn your housework upside down, and inside out, and round about. Do it as differently as possible. Change everything as much as possible, cut out what you can. You will find lots of things you can cut out if you just go about it with determination. Make time every day for some recreation that you *desire.* Changing your work about will relieve your mind just as it relieves your muscles. The result is the same sort of feeling that comes from taking a vacation. I hope this letter will help you and several others who seem to be troubled by this same knotty problem. Remember that the most important thing in the world is to so arrange your work that every bit of it will be a joy to you while you are doing it. In many cases the joy of doing is taken out of work simply and solely by the spirit of hurry. One is so intent on *getting through* with the particular piece of work that he sets the habit and lives always under that strain. Consequently he *never* enjoys the real reward which lies in doing good work. Say to yourself that *this* is the one piece of work you have to do, that you have all eternity to do it in if necessary, that there is nothing in life to *compel* you on to anything else, and that you are going to get all the fun out of this particular piece of work that there is in it. Do it more beautifully and happily than it has ever been done before.

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# For World Peace.

**We, the Rising Generation, want a World Agreement for Universal Peace.**

**We want our war vessels and battleships disarmed and turned into a Public University of Travel, a White Fleet of Peace that will tour the world every year.**

**We want these ships manned by the best instructors in Foreign Art, Literature, Travel, History, Live Languages, Sociology, Human Nature and Universal Brotherhood.**

**We want the students selected by all-around merit from the graduates of Public High Schools and Industrial High Schools of all States.**

**We want this postgraduate year of travel given at the expense of the nation, the students co-operating systematically in all the work done aboard ship.**

**We believe in these things.**

**We pray for them.**

**We talk them.**

**We work for them.**

**We vote to this end.**

—*Elizabeth Towne.*




*Friends, the Wind Blows toward the new heaven on earth! We are all wafting that way. If you are not TOO BUSY you can see such indications all about you every day. And every paper and magazine you pick up contains little straws that show it. Here are a few the editor and some of our friends have culled while reading the daily papers and weekly reviews, etc. We shall be glad to have our readers keep an eye out for other Straws that Show the way the Clean Winds Blow, sending us any items they may think suitable for this column of very brief mention.*—E. T.

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If you are a farmer or for any reason interested in the wonderful development of farm life in this country read "The Human Side of Farming," by Elbert F. Baldwin in September *Outlook*. Also in that number note the article about "The Open Air Pulpit"; and if you are a city resident and would like to live in the country read the experience of Mr. and Mrs. Robert B. Mantell, as told by Mrs. Mantell who is the famous actress, Marie Booth Russell, in her story of how they are making their Jersey farm, "Brucewood," pay them in health, happiness, and cash. And read "The Cultivation of Idle City Lands," James H. Dix, in *Twentieth Century Magazine* for September. And don't miss Theodore Roosevelt's "Remedy for Some Forms of Selfish Legislation," in the weekly *Outlook* for August 6th; and in connection with that read "A Remedy for Corruption," and "The Reason for High Prices," by Samuel Hopkins Adams, and "What Are You Going to do About It," by Charles Edward Russell in September *Cosmopolitan*. Read "The Position of The Negro Amongst Human Races," and "Should Genius Be Endowed," in September *Current Literature*. And if you are interested in the suffragette movement don't miss the editorials about it in *Current Literature* and the article about it in *Literary Digest*, for August 13th. I haven't had time to read stories this month. —*Elizabeth Towne.*

Let all our readers who are interested in piano playing turn to the *Literary Digest* for September 10, and read what Leschetizky says about "The End of Piano Playing." Read the "City Plan Exhibit In Berlin," in *The Survey* for July 30th., and see how advanced America is in relation to playgrounds and how back number in regard to housing. Two specially good health articles in October magazines are "The Way to Health; My Experience With Fletcherism," by C. M. Cady in *World's Work*, and "Experiments with the Exclusive Meat Diet," by Upton Sinclair, in *Physical Culture*. While you are about it read about the proposed "National Health Department," by Bernarr McFadden in *Physical Culture;* and "Chapters From My Experiences," by Booker T. Washington, and "Consumers' Co-operation in England," both in *World's Work* for October. Apropos the present stir-up in politics, certain articles in current magazines are specially significant. Get into the ranks of progression no matter what party you belong to. If you are a democrat, be a progressive democrat; if a socialist, be a progressive socialist. The one important thing this country must do right now is to divorce corrupt business from corrupt politics, and put the latter out of existence. If you are not yet convinced that the predatory rich must be put out of power, read "The Theft of the Panama Canal," in *Cosmopolitan* magazine for October. If you don't laugh lovingly over "Sapphira," by Gouverneur Morris, in October *Hampton's* then your human nature sense is hide bound and your risibles are sinkables! Read "The Attacks on Judge Lindsey Exposed" in *Civic Review* for September—a magazine published by the Denver Christian Citizenship Union.—E. T.

No less than fifty-seven Methodist clergymen, for the most part young and vigorous, have announced to the upper Iowa Methodist conference their decision not to accept charges for another term. They will quit the ministry entirely and engage in secular callings, their grievance being that salaries paid them as clergymen are too small to maintain their families according to a decent standard of living and to educate their children as they desire.—*Holyoke Transcript.*

The strike of the New York cloakmakers for a closed shop and improved conditions, which had been fought since July 5, and had thrown out of work as many as 70,000 men and women at a time, was settled on September 2. The strikers won all of their demands except that for a closed shop. They compromised here on lines suggested by Louis D. Brandeis on a "preferential union shop," in which union wages and standards prevail, and union workers have the preference, "other things being equal."—*Collier's.*

The New Theater, New York's endowed playhouse, on at least four nights of the coming season will give special performances for the benefit of the residents of the East Side, at which prices will range from ten cents to fifty cents. The directors will confer with representative East Siders as to the best method for distributing the tickets.—*Collier's.*

Various large manufacturing concerns in Sweden have established private sanatoria for their own employes, and any employe found infected with tuberculosis is sent to the sanatorium and is maintained there at the expense of the company. Members of the families of employes are received, and treated for a small charge.—*Exchange.*

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*I have been delighted to observe the constant growth of The Nautilus. It must make you very proud and happy, and I know that all who read it must unite with me in hearty good wishes for even "more power to you"—and to it. With pleasant remembrances to you and Mr. Towne I enclose my renewal for another year.*—MATTIE SHERIDAN, 100 W. 88th Street, New York City.

# Little Visits

*A Cosy Corner Department where everybody chats and the Recording Angel puts down what she can find room for.*

*How to Overcome Death:—*

The crux of the whole matter is found in the question, whether the racial and ancestral impressions of old age can be removed from the subconscious, and the impression of eternal youth and renewal put in their place.

We know that this can be done, because the subconscious can be impressed in any way we desire. But it would be practically a matter of great difficulty, because of the great length of time that the idea of old age has been fixed upon the minds of men and women.

The method of removing the old age impression is by thinking only, and at all the time, of the processes of renewal. We must think, talk and feel renewal until only the impression of renewal remains in the subconscious.

The matter of feeling renewal is most important because it is only those thoughts which are accompanied by deep feeling that can reach and make an impression on the subconscious. In order to feel young we must act young. We must get and keep the viewpoint of a young person. We must take an active part in sports, games and strenuous play. In fact we must simply play because we *are* young. The mental attitude to be avoided is that of—"I am growing old, but I will make believe that I am young."—ADELAIDE BAILEY, Los Angeles, Cal.

*Your Child Reflects You:—*

How many of us have not had to take ourselves to task repeatedly for some unkind remark, true perhaps, but better unsaid, about a friend or acquaintance. About two years ago I was brought to a realization of the fact that the little one in the home was speaking in the same manner of her playmates as she heard others spoken of, and I immediately took a mental survey of myself, with the result that the nature of my remarks, and also the character of my thoughts were changed.

I realized that by criticising an individual I was simply measuring that one by myself. I put forth an effort at every occasion to remark the pleasing characteristic, until it has become a habit.

I was wonderfully gratified a few weeks ago, upon overhearing a conversation between my five-year-old daughter Mavis, and a playmate. The two little girls had just had an unpleasant encounter with two other children and had come to our front porch to discuss the matter. One or two unkind remarks were made, but Mavis' inner self rebelled and she answered, "Oh, Louise, let's talk about Ruth and Gladys, *there isn't anything bad we can say about them!*" Ruth and Gladys were two small girls not included in the quarrel.

Not only did the child wish to refrain from speaking harshly but also to turn the thought from the recent unpleasant experience into a more wholesome channel.—MRS. J. N. HOLMES, River Forest, Ill.

*For Literary Aspirants:—*

Every year I look over about three thousand poems and near-poems, not to mention a thousand or more prose mss. A great many people ask advice about how to improve their mss. in case I do not find them suitable. The other day I came across a bit of advice given by A. W. Rolker in the *Pittsburg Dispatch's* Monthly Magazine section, which would make the best kind of answer to ninety-nine out of one hundred of these questions from literary aspirants. Here is what Mr. Rolker says: (—E. T.)

"Why do stories fail? A book fat as the Bible would not begin to enumerate all the reasons. But here are just two of them: A writer has a good idea about which to weave a story but instead of trying to tell it as *breezy* as possible he begins to 'string out' and becomes tedious, forgets the interest of his reader by interrupting this and hopping over into another story.

*'I have sent you in all eight short stories and all have come back. What was the matter with them? Any advice you could give a beginner would be greatly appreciated.'*

"Advise? We do not pretend to be able to make writers but we can say this, for instance: Mabel Herbert Urner works from six to eight hours a day. During the first two hours she writes 1,500 words—during the next four or six hours she boils these 1,500 words to a concentrate of 300! That is why Mabel Herbert Urner can tell more between her lines than most others can in a chapter."

*From a Rancher's Wife:—*

It won't be long before Mr. Towne will be wanting you to go with him to Netop Ranch to help him gather in his pumpkins, so you can just put this letter in your pocket and when you get tired rolling the squashes and watermelons around, you can take a seat and read it. Then I will feel more free to talk to you, as you will know just how to sympathize with a rancher's wife when you are good and tired.

We are just now reaping our harvest. I have been gathering sweet corn and have dried several gallons of it. We have an eighty acre ranch. We took it up five years ago under the Government Homestead Law, and the biggest irrigating project in the West. This is the first season we have raised anything, as the winds have blown out our crop every year until we got our land sub-irrigated. We are just through cutting our second crop of forty acres of alfalfa hay. We will get 200 tons, and as this is a great sheep country hay brings a good price—$10 to $20 a ton—so we hope to get our money back this year. My husband is a man that never gets discouraged. He is of Scotch descent and you know as a rule they are very industrious.

Since I have been taking your good magazine, *The Nautilus*, you don't know how much

it has helped us both on the road to success. He will come in and say, "Well, has Elizabeth come yet?"—he says you are the first one he ever read, whose ideas were like his own. I have enjoyed and found so much help reading *Nautilus* and I intend to have all your books in my home before the year is out.

During the haying season I had eight men to cook for for two weeks. I would just like to have had Mr. Towne help shock some of that hay. It would have given him all the muscle he would want.

I lived in Fitchburg, Mass., for six months in 1904, but I do love the west with all its disadvantages. Idaho is coming to the front and will be the best state in the Union yet! Our ranch today is worth $8,000.—Mrs. F. J. Duncan, Rupert, Idaho.

*To the Mother Readers of Nautilus:—*

The February number of *Nautilus* or, in Elizabeth's words, "The Luther Burbank Number," has moved me to a chat I have long intended to have with you.

I am sure the problem of child bearing, rearing and education, has troubled nearly every thinking woman. I know it has been the case with *me* and so, in the hope of helping even *one* of my sisters, I tear a leaf out from the book of my life and send it to you. Among the many questions that puzzled my brain was this one: "If the farmer can improve his crop, the gardener his plants and flowers, why can not human beings improve the race?" This question burned in my brain and, oh! the intense *desire* to *know* just *what* to do and *how* to do it! The Law of Attraction responded (as it always does) and Alice B. Stockham's "Tokology" came my way! I followed instructions in every detail and the consequence was that when my boy was born, he was a beautiful, big, bright, healthy looking chap. When the "teething" time came, I had absolutely no trouble, his teeth simply *grew* like hair or nails! Being such a healthy child, he was naturally good tempered.

As for myself, I never was in better health, both before and after his birth. I was suddenly and unceremoniously roused out of my bed, baby and all, by the great earthquake we had on the 16th of August, 1906. Baby was just nine days old. We camped out on one of the hills for a week, among rain puddles and showers and baby's bath took place in a wash bowl! But...I'm wandering, for that's another story....

When the time came for the child to start eating the Law responded again and this time, by presenting me Eugene Christian's ideas.

This boy has been wholly brought up upon the raw food system. He is three and one-half years old, height 1 meter 2ctm.; weighs 20 kilos; color, that of a ripe apple. He is *of course* un-vaccinated, un-hosed (just wearing sandals) and...un-baptized! The most striking feature in the child is a most remarkable memory.

Health, in my idea, is perfect harmony in *body* and *brain*, and this can only be brought about by proper nutrition.

The Nation, the Universe, needs arms and brains, not for war but for Progress, Improvement and Development. If every mother would *feel* the responsibility of her position and realize the Opportunity placed in her path ...what a glorious race we would have!

I believe that women *are* thinking more and more on this subject and—here's to the Day—when as Luther Burbank has done with trees and flowers, women will do for the coming generation!—Georgina E. Hammerton, Santiago, Chile, April 24, 1910.

*More Suggestions for Health:—*

I am moved to suggest to Mrs. L. H. Russell, whose communication appears on pages 53 and 54 of the *Nautilus* for September, as follows: Never attempt to set a date for demonstration in metaphysical or spiritual healing; never be impatient or rebellious. These attitudes are retarding. Pay no attention to "appearances," however distressing they be. Have a conscious trust that in reality you are already well. If health does not manifest after "several times," "after a little," etc., don't give up. Keep on trying, not strenuously, but steadfastly, and faith will grow, and by the continued overcoming will be attained a knowing, and *knowing* that you *know* that will serve to tide you over painful conditions and protracted delays. Know also that age is no obstacle and "against you," unless you consent to think it is. When you practice affirmations, do so realizing the truth stated, and in time it will become second nature to you and produce results.

The foregoing are not mere random phrases, but have been derived from the highest spiritual practitioners in the land, and from my own experience. I have proved the truth of Mrs. Cady's statement quoted in the latter part of this letter, and in my earlier days in seeking freedom, used them often, successfully, and even now occasionally, only as one "grows" they become less necessary, becoming a part of one's life. As to the "silence" it was over two years before I came to know what it meant but as Mrs. Cady says, in effect, the Spirit is working to one then, even though you do not feel it.

The foregoing is written not for publication, surely, but in the hope there may be a suggestion in it, of help to that lady. A few years ago I thought I had lost entirely the faculty of composition—for a time could not write legibly a postal card—not demented, merely a "nervous" disturbance. From this, and a very irksome stomach trouble, and a few other complications caused by overwork, hasty eating, etc., I am at about the end of a convalescence that was largely *earned* by never giving up to appearances, and though at times I doubted, sometimes wavered, I had learned not to harbor these attitudes, not to yield to depression or discouragement, and knowing that I was on the best way, and the only way, amidst many obstacles and discouragements, I passed a number of years through the "valley and the shadow," but see daylight now.

To introduce myself to the editor, will add that I am a member of the Divine Science

Church, of Denver, Miss Brooks would vouch for my credibility if called upon, I began my restoration to health, or rather the demonstration of it, under one of the practitioners in Denver, which has been my home for many years, and am only down here for a rest and the warmth and quiet of this pretty environment, not taking treatments from any one here or anywhere else so far as I know, though I believe I am on the list of several circles of silent healing, if not outlawed by my inattention.—S. W. WISTRAM, Nevada, Mo.

*Makes Me Smile:—*

Dear Elizabeth:—There I said it, although I am angry at you! yes, just provoked. You are such a trial to me; for one moment I love you, and the next! Well. You are a mixture. I just get you all fixed on a pedestal, and think you are perfect as love and New Thought can make you, and the next thing I know, you hop right off the little grandstand and say something that makes me want to shake you. There is no denying, Elizabeth, that you will have to grow out of some of those notions. For instance you think "A Successful Wife" a fine serial! Mercy!!! A real live wire like you spending the moments reading the insane babble of that "ninny," and the very idea that a wife should stand such actions!!!!

I began in newspaper work just thirty years ago and I have been a reader of everything possible to obtain in new as well as old thought, and I want to sum up this little lecture —given free with the assurance "I love you!" that you will have to stay consistently on your platform, or some of the New Thought readers will "shake" you for sure. Give us more of the really good thought without having to buy a whole library of "How to" this and that.

We take the *Nautilus* for the uplift not serials. The thinkers of this world, do not read many stories, they want something deeper than that, and when we want New Thought, we cannot hope to find it in stories. The writer of "Wants to be Whole" no doubt wants some help, not a serial. "You are a jewel," Elizabeth, but you need to secrete a new setting.

*"I have flung convention and sham to the winds,*
*The naked truth clasped to my heart;*
*I have dared to express, I have dared to live,*
*And this is the highest art."*

—HARRIETTE I. LOCKWOOD, Naval Station, Guantanamo Bay, Cuba.

Bless your heart, Harriette!—you are not the first one who has wanted to "shake" me for not staying consistently on a platform! But in all cases the platform was made by somebody else, not by me. My own platform is so big and broad and solid that I couldn't get off it if I tried! My platform is nothing more nor less than I AM THAT I AM. From this platform I "speak out the thing as I see it for the God of things as they are," and I am never sure that I shall see the same thing in the same way tomorrow. Indeed, I pray to see it tomorrow at a new angle, in a new and clearer light. But that doesn't keep me from speaking what I see today.

The moral of your little letter is this—*don't put people on pedestals.* Take them as they are and *try to understand them,* instead of trying to *make them over to suit your understanding.*

As to the libraries of "How To"—every one of these "How To's" was first published in *The Nautilus.* Do you want me to keep on publishing them over and over? Do you want me to keep on thinking the same old thoughts every day? Where do you think I would land if I tried that? I am giving you my *new thoughts* every month! It seems more sensible and economical all round to put my old thoughts into book form where anybody can get them to whom they are new; while I go on expressing my new thoughts as they come.

As to your taking *Nautilus* for uplift, not serials—there are those who get uplifts from the right kind of serials. I am one of them. There are those who get new thought first from new thought serials. The time was when I got it that way. As to the thinkers of the world not reading stories—how do you know? I find that some of the thinkers of the world *write* plenty of stories, and I myself am fond of reading them. I know other people who think, who read stories. Are you *prejudiced,* that you cannot see the new thought in that "Successful Wife" story.

But the most amusing thing in your letter, my dear, is the letter itself taken in connection with the little poem you quote at the last, and the little clipping which you attached—*"Be yourself. Nothing else matters."* Here you want to shake me, and you threaten that others will, *because I am being myself!* Come down off your stilts and you will see the good and the new thought in life as it is. And you will understand better what I am aiming at, and why.

*From a New Thought Socialist:—*

The September Nautilus came to me promptly and I have looked it over with a good deal of interest.

I was glad to find in the editorials proof that economic questions were not considered by you as entirely foreign to New Thought. In Miss Quinn's article on teaching I find some beautiful and inspiring thoughts. Dr. Sears is deeply interesting. Mr. Kaessman gets to the bottom of things in "Low Down," etc. But when I came to Mr. Towne's "Views and Reviews" I met with a little jolt. Republicanism and true Democracy are vastly different, both in principle and application, and can never be brought to an amalgamation. It must be either one or the other. Our present condition of political and economic affairs is due to republicanism. There is no *cure* but a *radical* cure. To attempt to cure our national ills with more republicanism is like trying to cure a drunkard by giving him more whiskey. The "tapering-off" process is not only doubtful but hazardous. Whiskey has no doubt helped many a "man" to become a *man.* Likewise republicanism may help a people to become democratic.

But when they are ready to *be* democratic its time to *put republicanism aside.*

If the *people* of this country hanker for more republicanism, then, I say *give it to them in full measure till they have enough of it!*

Government by representation won't work.

We have abundant proofs of that on every hand. It amounts to government *by* and *for* the "representatives."

Mr. Roosevelt admitted this in his speech at Osawatomie, Kan., yesterday, when he said:

*"I stand for the square deal * * * our governments, national and state, must be freed from the sinister influence or control of special interests * * * so now the great special interests too often control and corrupt the men and methods of government for their own profits."*

Mr. Roosevelt plainly intimates here that republicanism must give way to *true* democracy before the people, as a whole, can have and hold their own.

Mr. Towne says, under "The Man of the Hour," "We are standing between the greed and unscrupulous use of power by capitalism on the one hand and the chaotic mob rule of Socialism on the other hand."

In this, again, I do not stand ready to judge Mr. Towne, but I will say I *believe* that in this declaration he makes a quite common error, that of condemning Socialism without understanding just what he is condemning. No sane man is in favor of mob rule; but lots of men who are *considered* sane (though they may be adjudged by some as "undesirable citizens"), are very much in favor of *real* Socialism which they regard as *pure* democracy in its highest form, and yours truly is one of that minority of undesirables.

Paradoxically, Mr. Towne, under "What the Mills of the Gods are Turning Out," talks real, pure Socialism. And Mr. Roosevelt, in his Osawatomie speech, talks real, pure Socialism (read it). Lots of big, true-hearted honest men are talking *pure* Socialism nowadays without being aware of it.

In spirit I extend to Mr. Towne and Mr. Roosevelt the hand of true fellowship and fraternity!

Socialism, truly and essentially, is not a "mob," nor yet a "party," movement. It stands for *principle* and the *people,* not for party politics. It stands for equal rights and equal opportunities. It cannot be ushered in except by the people, and through them it must stand or fall.

When Christ said "Render therefore unto Caesar the things that are Caesar's and unto God the things that are God's" he declared the basic *principle* of real Socialism—its basic law is the Infinite Law.

Through a study of Socialism I came into view of the New Thought field.

I believe Life, so far as humans are capable of comprehending it, to be a great field or school of growth development—evolution, in successive, rising steps or stages.

In my mind I outline those stages as Ignorance, Awakening, Realization, Socialism, New Thought, Christianity, and I believe we must learn to understand and to *live* each stage *in its order.* Yes, that suggests reincarnation. But—I believe not only that "God helps those who help themselves" but that *those who help themselves help God,* and those who help others help, at the same time, God and themselves.

No *one* of us is *independent* of the others. We are naturally and *necessarily* gregarious. "United we stand; divided we fall." We can't jump from either stage of earth life *across* the next into the third. We must cover *all the ground.*

Looking ahead, up to, the next stage or step

(*Continued on Page 62.*)


# Wise Words.

**A Physician on Food.**

A physician, of Portland, Oregon, has views about food. He says:

"I have always believed that the duty of the physician does not cease with treating the sick, but that we owe it to humanity to teach them how to protect their health, especially by hygienic and dietetic laws.

"With such a feeling as to my duty I take great pleasure in saying to the public that in my own experience and also from personal observation I have found no food to equal Grape Nuts, and that I find there is almost no limit to the great benefit this food will bring when used in all cases of sickness and convalescence.

"It is my experience that no physical condition forbids the use of Grape Nuts. To persons in health there is nothing so nourishing and acceptable to the stomach, especially at breakfast, to start the machinery of the human system on the day's work.

"In cases of indigestion I know that a complete breakfast can be made of Grape Nuts and cream and I think it is not advisable to overload the stomach at the morning meal. I also know the great value of Grape Nuts when the stomach is too weak to digest other food.

"This is written after an experience of more than 20 years, treating all manner of chronic and acute diseases, and the letter is written voluntarily on my part without any request for it."

Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

**Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.**

## Coffee Was It.

**People Slowly Learn the Facts.**

"All my life I have been such a slave to coffee that the very aroma of it was enough to set my nerves quivering. I kept gradually losing my health but I used to say 'nonsense, it don't hurt me.'

"Slowly I was forced to admit the truth and the final result was that my whole nervous force was shattered.

"My heart became weak and uncertain in its action and that frightened me. Finally my physician told me, about a year ago, that I must stop drinking coffee or I could never expect to be well again.

"I was in despair, for the very thought of the medicines I had tried so many times, nauseated me. I thought of Postum but could hardly bring myself to give up the coffee.

"Finally I concluded that I owed it to myself to give Postum a trial. So I got a package and carefully followed the directions, and what a delicious, nourishing, rich drink it was! Do you know I found it very easy to shift from coffee to Postum and not mind the change at all?

"Almost immediately after I made the change I found myself better, and as the days went by I kept on improving. My nerves grew sound and steady. I slept well and felt strong and well-balanced all the time.

"Now I am completely cured, with the old nervousness and sickness all gone. In every way I am well once more."

It pays to give up the drink that acts on some like a poison, for health is the greatest fortune one can have.

Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

**Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.**


(*Continued from Page 61.*)

is all very well, but to *over*look it is to make the mistake that so many "New Thoughters" are making. Real New Thought can come only *by way of* the steps that *lead up to it.*

At present I am looking ahead *to* New Thought, while I am trying in my humble way and circumstances to help along a true understanding of *true* Socialism.

With all good wishes and true fraternal regard, believe me, Cordially yours,—C. E. ROSER, Boonville, N. Y.




*In this department we notice all cloth bound books sent us, and as many paper bound ones as we can find room for. Lack of space forbids reviewing music. Publishers please give selling price and address when sending books for review. Reviews are written by S. Jay Kaufman unless otherwise signed.*

—"The Garden Yard," is another of Bolton Hall's far seeing sensible books. It teaches amateur farmers and the layman can get a deal of sturdy good sense from it. N. C. Nelson writes the introduction. Cloth, 317 pages, $1.10 postpaid. David McKay, 610 S. West square, Philadelphia, Pa.

—This is the day when every specialist publishes a magazine. Here is the first copy of a new one called *The Real Money Magazine,* published by the School of Money, Box 158, Denver, Col. *The Real Money Magazine* is attractive in appearance and interesting in its presentation of an idea that may solve the financial difficulties of this land. It is well worth looking into.—E. T.

—Prof. M. F. Knox of the Mental Science College Association at Bryn Mawr, Seattle, Wash., has just closed another successful term, and is starting out on a lecture tour to take in Butte, Mont.; St. Paul: Chicago; Omaha; Des Moines, Ia.; St. Louis; Kansas City; Little Rock; Oklahoma City; Ft. Worth; Houston; San Antonio, Tex.; Phoenix, Ariz.; Los Angeles; Portland, Ore.; Victoria and Vancouver, B. C. You can find out the exact dates by writing the Professor at Bryn Mawr. Here's success to his educational campaign. —E. T.

—"Nerves and Common Sense," by Annie Payson Call, author of "Power Through Repose," "As a Matter of Course," etc., etc. Like all of Mrs. Call's books this is filled with simple, practical exercises to secure relaxation and ease of nerves. It is a book that can be used with great benefit in the daily life of nervous men and women. 280 pages, silk cloth. Price $1.33. Little, Brown & Co., Boston.—W. E. T.

—A new field for literary folks is writing plot subjects for moving picture plays. Many people are earning large sums doing this work in spare moments. T. E. Letendre has written a little book on the subject which covers it entirely and which is very clear. It includes just where plots may be disposed of and is certainly a valuable little book. Paper bound, 12 pages, T. E. Letendre & Co., Indian Orchard, Mass. Price not given.

—Walter De Voe needs no introduction. A word then that a new book by him is out suffices. He is termed The Apostle of the "Uplift" Philosophy. This new book, "The Doors of Life," or "Little Studies in Self-Healing," is right in line with his blunt, straightforward

(*Continued on Page 64.*)




# The Country Home in Early Fall

The quickly obtainable heat that the Perfection Smokeless Oil Heater gives is nowhere more gratifying than in the home in the country after an overnight drop in the mercury. There is no need to start a furnace or stove, as very likely the next day will be warm. Thousands of housekeepers know what to do. They just get out their Perfection Oil Heater, strike a match, and in a few minutes they have raised the temperature of the dining-room or living-room to just the degree of warmth they desire.

## PERFECTION SMOKELESS OIL HEATER

***Absolutely smokeless and odorless***

This heater has an **automatic-locking flame spreader,** which prevents the wick from being turned high enough to smoke, and is easy to remove and drop back, so the wick can be quickly cleaned. The burner body or gallery cannot become wedged, because of a new device in construction, and can always be easily unscrewed for rewicking.

An indicator shows the amount of oil in the font. Filler-cap does not need to be screwed down, but is put in like a cork in a bottle, and is attached to the font by a chain. Finished in japan or nickel, strong and durable; well made; built for service, and yet light and ornamental. It has a cool handle and a damper top.

***Dealers Everywhere. If not at yours, write for descriptive circular to the nearest agency of the***

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are considered by beauty specialists to be the finest requisites made; being prepared from the original E. BURNHAM formulas, chemically pure, and containing nothing that will injure the most sensitive skin or delicate complexion.

The juice of the CUCUMBER has for ages been recognized as one of the most **important and effectual** remedies for beauty ills, and as compounded under the formulas of **E. Burnham's Cucumber and Elder Flower Cream** is especially delightful as a skin cleanser, as it enters the pores, removing all impurities. Its whitening and soothing qualities are known to thousands. Price, 50c and $1.

**E. Burnham's Kalos Ozone Massage Creme** is a greaseless, vanishing creme. It is a WONDERFUL BEAUTIFIER. (Gentlemen find it delightful after shaving.) Price, 50c.

**E. Burnham's Medicated Complexion Powder** is a finer powder, and more satisfactory than many of a much higher price (4 shades) Price, 50c.

**There is an E. Burnham Preparation for Every Beauty Ill.**

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**Beauty Culture Establishment**
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If your dealer cannot supply you we will send, postpaid, upon receipt of price.

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without a cat, and the Short-Haired Cat is the most satisfactory. We have the best and some especially fine ones now. Prices from $5 up. We also board your pets during the summer.

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**Correctly Taken** Takes ten years from your age, gives you a plump figure' complexion of a child and increases weight 10 to 25 lbs. a month. It is a **Complete Food**, rapidly builds FIRM NEW FLESH, easily taken at home, and is the MODERN CURE for RHEUMATISM, CONSUMPTION, CONSTIPATION, INDIGESTION and other CHRONIC DISEASES. My complete instructions by a physician and diet specialist tell JUST HOW. Price $1. Sanitariums charge $100 ormor e for same.

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## Save Loose Teeth

If your teeth are loose and sensitive, the gums spongy, receding and bleeding, Call's Anti-Riggs will give quick relief and cure. Use it with new plates; 4-oz. bottle prepaid, 65c; 8-oz., $1. Money back if unsatisfactory. Circular free. **CALL'S ANTI-RIGGS CO., 60 William St., Elmira, N. Y.**


### Anent Books.

(*Continued from Page 62.*)

way of saying things. His philosophy is exactly what he calls it—it affords the reader a sense of up-lifting spiritual recreation. 224 pages. Cloth. $1.00 net. Funk & Wagnalls, New York.

—"The Power of Self-Suggestion," by Samuel McComb, D.D. An interesting little book, giving a scientific statement of the subject clearly and in few words. The author is widely known through his connection with the Emmanuel movement. Price 54c postpaid. Moffatt Yard & Co., New York.—W. E. T.

—The mention of Eliza Calvert Hall and "Aunt Jane of Kentucky" brings to thousands of readers a pleasant recollection, so we are glad to refer to her new book "The Land of Long Ago" which is another of the "Aunt Jane" stories of the glorious Kentucky land. It is even better than the first. No one is too old, or too young to revel in the exquisite insight of Eliza Calvert Hall. Little, Brown & Co., 34 Beacon street, Boston, Mass., illustrated, 295 pages, cloth, $1.50.

—Much like our own "The Everyday Book" is "Joy Thoughts for Every Day" edited by Helen B. True and Elcy M. Latimer which the Progress Company of Chicago are publishing. It has 120 pages of well selected thoughts, one for each day in the year—taken from the writings of eight well known New Thought writers, among them Dr. Marden, editor of *Success*. The book contains 120 pages, bound prettily in half cloth, gilt edge. Price, 50c. Progress Pub. Co., 522 Rand-McNally Building, Chicago, Ill.

—A sentence in "Mental Medicine" by Dr. Albert Huckel is "Prayer must not in the least be allowed to take the place of human effort

(*Continued on Page 70.*)


## Here's A Paying Investment

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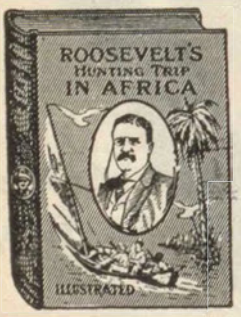
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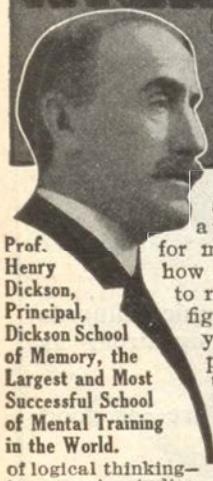
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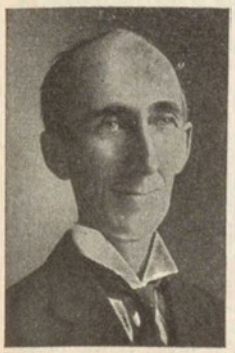
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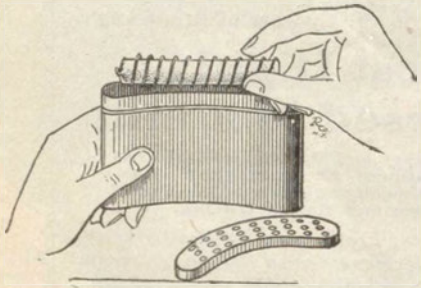
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(*Continued from page 64.*)

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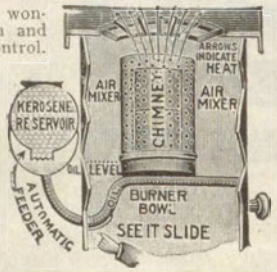
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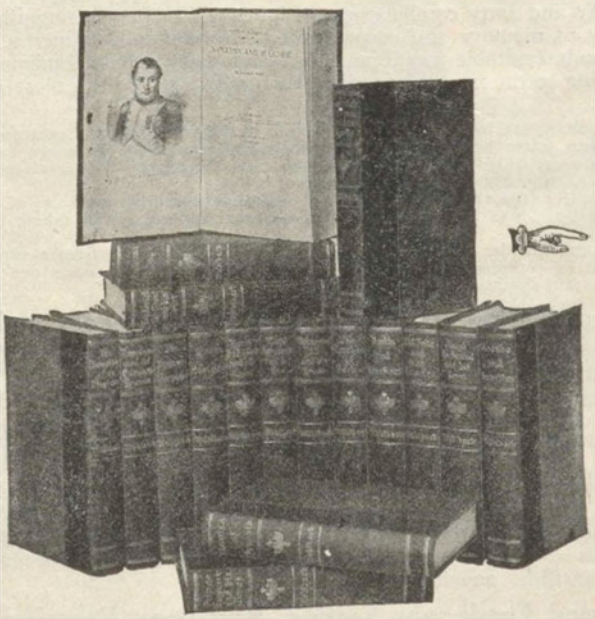
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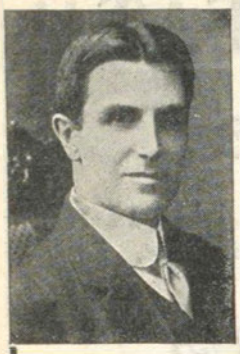
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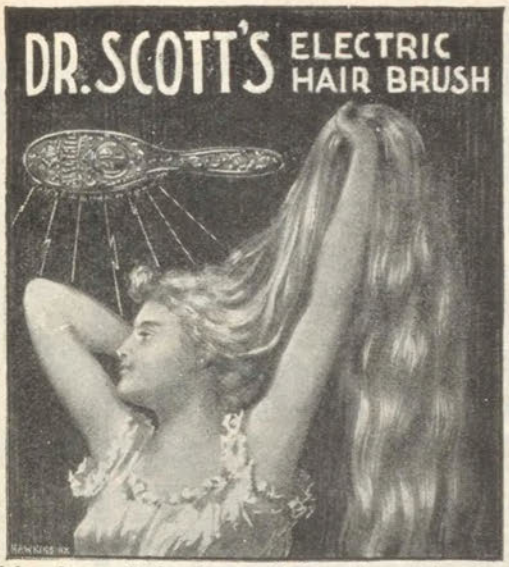
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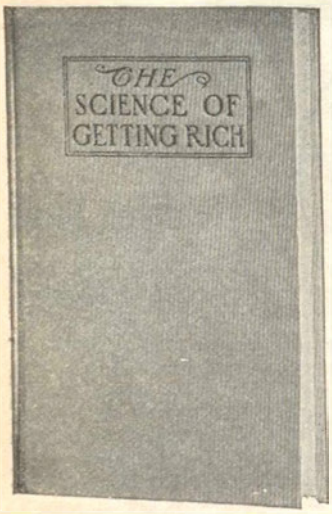
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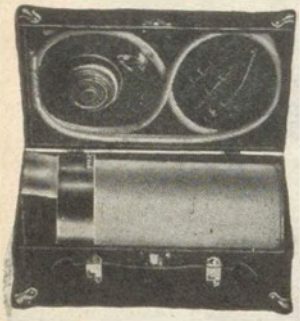
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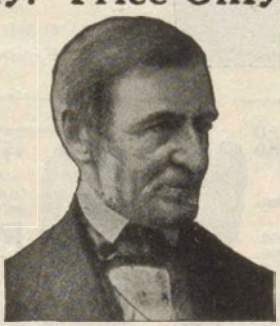
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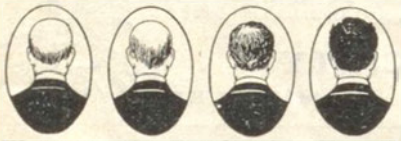
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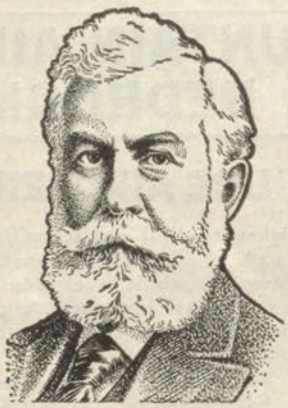
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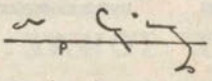
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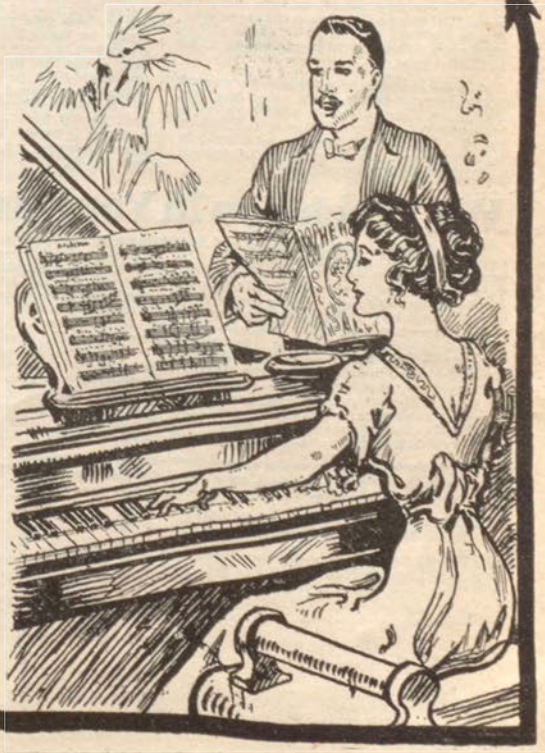
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Phrenology, physiognomy, anthropology, biology, physiology, ethnology, psychology, and the study of temperaments have been steps on the way. But by themselves they are a jargon, so far as any clear voice as to character reading is concerned—at best only the bases for more or less accurate guesses. It remained for

## Dr. Katherine M. H. Blackford

to take these separate sciences, discover their general laws and their relations to one another, to add to them the record of her own extended research and experiments, and then to formulate the whole into a sane, logical, simple, and practical science. After painstaking application, checking and rechecking, covering many years and travel to all parts of the country, she found that the new science always works out—that it is reliable. She has taught it to thousands of the keenest business men of many cities, particularly New York, Chicago, Philadelphia, Boston, Seattle, St. Paul, and San Francisco. They are using it in their business today with consistent success.

Through all these years, Dr. Blackford committed very little of her science to writing, her work being done entirely by lectures and private instruction. Within the last year, she has written two lessons on the Science in the Course in the Science of Business Building, taught by The Sheldon School. With the exception of these, scarcely a word from her pen has appeared in print. Thousands all over the country have called for something authoritative from her, but she has not been ready. NOW, AT LAST,

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6. *What The New Thought Did For Me.*
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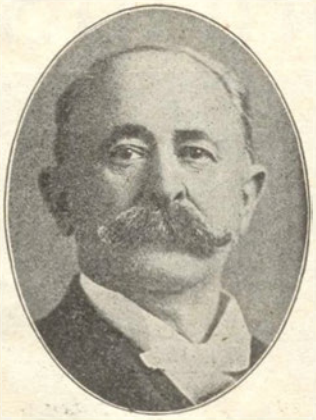
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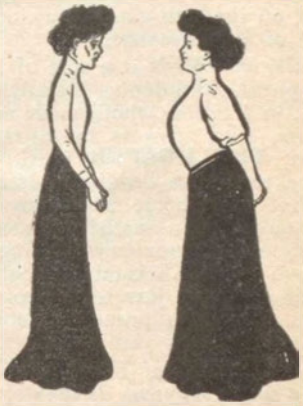
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**THE HELPER** is a sort of free-for-all go-as-you-please child of the "Family Counsel" Department in *Nautilus,* wholly made up of extracts from letters, with answers by Elizabeth Towne. In short, **THE HELPER** is Elizabeth Towne at home, ready like Teddy to talk on any imaginable subject from home economics to sociology and star-ology, from kirche to kuchen, from family gossip and gastronomics to Guggenheimers, from New York to Klickatat and San Diego, from the latest in family jars to the color of the cosmos, from politics to prunes, prisms, principles, and practice, just as you like.

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3. *No paid advertising of any sort to be published therein.*
4. *The subscription price to cover all expenses and leave a modest profit for the publisher.*

Among the subjects treated in Vol. I, No. 1, November 4, 1910, will be the following:—

*At the Bottom of the Family Jar.*
*The Cure of Obsession, etc.*
*Making the Blind See.*
*Growth Comes by Acceptance.*
*Getting Rid of Acne.*
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**NOT A WASHING MACHINE**

**DOES IN ONE OPERATION THE WORK OF WASH BOARD, WASHING MACHINE AND WASH BOILER**

**SEE HOW SIMPLE**—DIFFERENT, EASY, Put on any stove—add water, then soap, then clothes—**move knob occasionally.** In 5 to 8 minutes first batch clean—next batch same way, same water—in 30 to 50 minutes family wash clean. **No labor, no injury to clothes.**



**Cleans woolens, flannels, blankets,** or colored clothes, as well as white goods, finest laces, curtains, bed clothes. **Saves time, fuel, labor.**

**EASY WAY in 30 to 50 minutes cleans washing which before took entire day.** All metal, strong, durable, sanitary, light in weight. Easily used, cleaned, handled—always ready. Child or weakly woman can use it. Saves washday drudgery.

**USERS PRAISE "EASY WAY."**

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**TWO WEEKS' WASHING IN 45 MINUTES.** Clothes cleaned without rubbing. **J. H. Barrett, Ark.,** after ordering 38 Easy Ways says:—"You have the grandest invention I ever heard of." **J. W. Myers, Ga.,** says: "Find check for 12 Easy Ways. Greatest invention to womanhood, forever abolishing miserable wash day. **Sells itself."**

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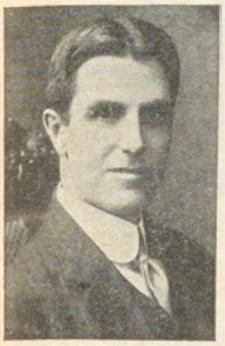
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**II. Source of All Healing.**—Changing the Consciousness by the Spoken Word—What the Word Is—How to Speak the Word for Yourself or Others—The Correct Attitude of Mind—The Word Creative.

**III. Receiving the Truth.**—First Need in All Healing.

**IV. How to Realize Health.**—Harmony With the Creative Word of Life—How to Make Connection With Health and Harmony—The Unifying Power of the Word.

**V. Unity.**—The Joy Bringing Teachings of Jesus Based Upon Unity—Wholeness Means Consciousness of Unity—Resurrection in Consciousness—Secret of the Power of Christ and the Prophets—A Great Element in All Healing—The Cosmic Sense.

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# PSYCHCOMA

## Or Soul Sleep

BY HELEN RHODES.

### About the Book.



This book opens the way to new methods of self-development. We believe it is a distinct advance over anything that has yet appeared in print.

Mrs. Rhodes teaches that "night is the daytime of the soul," that the subconscious mind is never tired, and that we may double our power and usefulness by directing our energies during sleep.

She gives definite instructions by which the subconscious mind may be trained to bring over the borderland of consciousness, health, strength and power, for use in the waking state. She claims that during sleep the subconscious mind comes in touch with cosmic forces, and that the power of those forces may be carried into the waking life.

Helen Rhodes is particularly well fitted to produce a book like this. Educated at Columbia and Chicago Universities. Travelled over the wide world. She witnessed the high ceremonies of Isis in the home of a Parisian Count. She studied with Anagarika Dharmapala, that great teacher of Buddhism. She is said to be the highest priced Chautauqua lecturer in America.

PSYCHCOMA was written out of a two years' experience of the author which was most remarkable—an experience during which, as she says, she seemed to be actually and consciously living out of the body at times, so great was the influx of life and power, so full and wonderful the freedom and ability to accomplish, command and enjoy, so complete the casting aside of old conditions and habits of thought.

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INTRODUCTION—How to use Psychcoma. (By Elizabeth Towne.)

**Part I—Psychcoma or Soul-Sleep: Existence as we know it. Birth and death. Astral, Physical, spiritual life. Psychic visions. Obsession. Subliminal self. Transmutation of instincts, or "killing out." Cosmic consciousness.**

**Part II—Transmutation: Sex Law of Vibration. Control of the breath with liberating exercises. The inward breath. Tense and relaxed muscles. Solar plexus. Law of concentration and meditation. Pragmatism.**

**Part III—Awakenings: Aspiration. Subconscious mind. Obsession. Law of suggestion, concentration, meditation, affirmation Going into the silence. Sleep as the Great Opportunity for Development. The Inward Breath used by Adepts. How to help or heal others. "He giveth to his beloved in sleep."**

**Part IV—Mastership: Cosmic consciousness. Happiness. Dominion. Realization. Healing. Changing Environment. Developing personal success.**

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